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Pantographia, containing all the known Alphabets in the World; together with an English Explanation of the peculiar Force or Power of each Letter: To which are added, Specimens of all the well authenticated Oral Languages, forming a comprehensive Digest of Phonology. By Edmund Fry, Letter-Founder, Tyne-street, London. Large octavo. pp. 320. 2l. 2s. Boards. Archer, White, &c. &c. 1799.

THE latter part of this century, if not the era of some new arts, has introduced several exhibitions for useful instruction or rational amusement, together with no small variety of artificial terms, analogically formed from the copious language of ancient Greece, though not found in the classical dictionaries. Such happy combinations of distinct words are Eidouranion, Eidophysicon, Holophysicon, Panorama, and Telegraph. Should the Balloon be revived with less dangerous apparatus, and applied to useful purposes, or the Celestial Bed be at length constructed, the terms Aëronechia and Quranocoitè may be received into our British vocabularies.

In the title-page now transcribed occur two instances of a recent coinage, Pantography and Phonology, which, if custom, the arbiter of phraseology, give the sanction, have a fair claim to currency.

Alphabets, the subject of this curious production in diversified typography, are the first principles of philology. No sooner has the tyro surmounted the state of physical infaney, than he is trained to the use of artificial language by the pictures of articulate sounds. Even the hoary antiquary, exchanging studies with the child, explores the rubbish of ages long since past, collects every vestige of inscriptions, whether entire or mutilated, and, if peradventure a date or meaning can be ascertained, the printing press is employed to ensure, extend, and perpetuate the discovery. From various and multiform sources of intelligence are the materials of this promiscuous, yet methodical, compilation selected. As antiquaries and critics, historians and travellers, maintain discordant hypotheses, concerning the date, characters, and order of the primeval alphabet, Mr. Fry supersedes these thorny disquisitions, and judiciously prefers that arrangement which immemorial usage has established in Europe.

We cannot expect, that all our readers will be unanimous in their opinions respecting a work of such novelty, variety and extent. Some may notice redundancies and omissions. Others we fear will find deficiencies and imperfections. For some of these we will make the best apology in our power. There is one point, however, on which there will be no diversity of opinion:—the importance of the subject. The noblest acquisition of mankind is speech; and the most useful art is that of rendering it visible: *this* distinguishes man from the brute creation; *this* raises him to a pre-eminence above the savages of his own species.

The uses of legible language are too various to be enumerated. By the wonderful invention of writing, we are enabled to record and perpetuate our thoughts, for our own benefit, or give them the most extensive communication for that of others. Without this art the labors of our ancestors, in every branch of knowledge, would be lost to us; tradition being so nearly allied to *table*, that no authentic history can be compiled, but from written materials. From this source, and from ancient paintings, sculptures, and medals, have philosophy, science, and the arts, derived all their successive improvements: succeeding generations have been enabled to add to the stock they received from the past, and to prepare for future acquisitions. By this happy mode of communication, distance is as it were annihilated, and the merchant, scholar, and statesman, become present to every purpose of utility, in the most remote regions. Preface, p. 1.

After a train of pertinent remarks on the propensity in mankind to communicate ideas by speech and writing, at whatever time these faculties were acquired, and on the art of drawing ideas into vision by legible characters, Mr. Fry proceeds to enquire whether articulate language could have been the result of human ingenuity, or was a supernatural discovery; states with perspicuity the opinions in which parties agree, and the arguments produced to establish both these hypotheses; concludes, we think in unison with experience, reason, and history, that articulate speech was of divine origin.

The silence of the most ancient and best authenticated history is no objection to this principle; for, though the parents of the human race are described as using articulate language immediately after their creation, yet they had neither time nor experience to frame a language sufficient to express the continually emergent occasions of social intercourse by speech. By a supernatural interposition was the one only language rendered instantaneously unintelligible, at a particular time, when population had reached to a very advanced stage; and after a very long interval was a great multitude inspired at once with the gift of expressing themselves fluently in a multiplicity of tongues, familiar to the hearers, but new to the speakers.

Whatever opinions we adopt with respect to the origin of the first

first language, or the causes of the great diversity in various tongues at this day, we shall doubtless entertain the sentiment, that languages must have preceded, by many centuries, any attempt to depict the ideas of them, or to denote the sounds by permanently visible marks. It is only in a highly-cultivated society that written language can be necessary. The first attempts to depict thought would undoubtedly be rude and imperfect representations of visible objects, such as were found among the Mexicans on the discovery of America.' Page 13.

After considering the fitness of natural pictures to represent mental qualities, and of hieroglyphs to denote abstract and other ideas, the author observes, that neither separately nor both conjoined, could suggest the notion of arbitrary figures for simple sounds, so that the visible characters should neither be more nor fewer than these sounds, and withal be learned with ease, and retained habitually.

These considerations lead us to enquire, whether it is probable that men, in any state of society, could invent and introduce an alphabet without supernatural assistance; and whether any progressive improvement of the human mind could change symbolic or picture writing into that of alphabetical characters.

The author's conclusion is, that alphabets as well as language are of divine origin.

That the Assyrian, Chaldaic, and Hebrew languages, were the same, most of the learned are fixed in their opinions; and that their alphabets are of antediluvian antiquity, appears highly probable. For had an invention of such vast importance to mankind been made since that period, we conclude the author would have been commemorated in the annals of the country in which he lived.

From this position we, with deference, express dissent. The pillars on which, according to Josephus, the sons of Seth inscribed their astronomical observations, and the others in the land of Seiread, mentioned by Manetho, and said to contain the dynasties of Egypt, are certainly Utopian monuments, and chimerical records. In our strictures on the Asiatic Researches, and on Maurice's History of Hindostan, during the progress of the current year, it has been shewn, that written language is first historically recorded in the books of Job and Moses; and for the arguments which authenticate this fact we refer to Stillingfleet's *Origines Sacrae*, and Winder's *History of Knowledge*.

If we call the different dialects of the various nations that inhabit the globe, languages, the number is truly great; and vain and useless would be his ambition who should attempt to learn them. We begin with naming the principal, which are four, and may be called original or mother tongues, and seem to have given birth to all that are spoken in Europe;—the Latin, Celtic, Gothic, and Slavonian. It will not, however, be imagined, from the term

original, given to these languages, that we believe them to have been handed to us without any alteration from the confusion of tongues at the building of the tower of Babel. We have expressed our opinion, that there was but one truly original language, from which all others are derivations variously modified. The four tongues just mentioned are original only as being the immediate parents of those now spoken in Europe.

From the Latin came the Italian, Spanish, Portuguese and French.

From the Celtic, the Welsh or Gaelic, Irish, Bretagne or Aremoric, and that of the Waldenses.

From the Gothic, the high and low Dutch; the English, which is also enriched with the spoils of many other languages, the Danish, Norwegian, Swedish, Icelandic or Runic.

From the Sclavonian, the Polish, Lithuanian, Bohemian, Vandalian, Croatian, Russian, Carnish, Dalmatian, Lusatian, Moldavian, and many others.

The languages at present generally spoken in Asia are, the Turkish, Tartarian, Persian, and modern Arabic, Georgian, Armenian, modern Indian, Formosan, Indostanic, Tamoulic or Barbaric, the Chinese, Japanese, &c.

Here we have enumerated such Asiatic languages only, of which we have some knowledge, by alphabets, grammars, or other books. There are, doubtless, many other tongues and dialects in those vast regions, and adjacent islands, of which we are not able to give any account.

The principal languages of Africa are, the Egyptian, Fetutic or of the kingdom of Fetu, the Mauritanian or Moroccan, and the jargon of those savage nations inhabiting the deserts. The people on the coast of Barbary speak a corrupt dialect of the Arabic. To these may be added the Chilhic or Tamazeght, the Negritian, and that of Guinea, the Abyssinian, and that of the Hottentots.

The languages of the American nations are but little known in Europe. Those of the Mexicans and Peruvians seem to be the most regular and polished. There is also one, called Poconchi, used in the bay of Honduras, the words and rules of which are known to us. The languages of North America are in general the Algonhic, the Apalachian, Mohawk, and those of Savannah, Virginia, and Mexico. In South America, the Peruvian, the Caribic, Cairic, and the Tucumanian, with the languages of Chili, Paraguay, Brazil, and Guiana. But there can be no doubt, that in North America the English and French, and in South America the Spanish, prevail more extensively than any others.

In the sequel of the preface, extending to twenty-four pages of small, condensed letter-press, the author specifies the characteristic perfections of the living European tongues. These we unwillingly omit, to leave room for that paragraph which exemplifies his industry in research, his fidelity, skill, and expense in preparing this elaborate impression.

The principal object of an undertaking of this kind is to exhibit correct copies, or representations, of those alphabets, which are at present

present known. For this purpose, the author has spared no pains or expence in procuring the most authentic originals, and engraved copies, which came to his knowledge. He cannot omit this opportunity of expressing his most grateful acknowledgments to those liberal and enlightened antiquaries, who have so kindly communicated their stores with his. From these resources he has copied every character with his own hand, with all the exactness in his power.

As the great multiplicity of characters in so large a collection of alphabets, many of which are exhibited under no small diversity of figures, precludes the possibility of describing singly, by presenting them in picture, we must confine our remarks to a very small number of such local alphabets as seem to bear the stamp of a remote origin and extensive usage.

Under the letter A the orthography of the Lord's Prayer is copied in the languages of Abyssinia, Amhar, and Angola, without an alphabet. The like omission occurs in many other instances. But such specimens have their use; as those who compare the idioms of different nations may distinguish sister dialects and radical diversity.

Of the *Arabians* four different alphabets are depicted. The first, or Kufie form, is said to have been the most ancient, though no date is expressed. It is not now used, and no books, composed in that character, affirmed to be extant. In the xth century of our era was the second alphabet invented by the Vizier Molach, consisting of twenty-nine letters, now used by the Turks and Persians, and distinguished into initial, medial, and final, in which positions they have appropriate figures. The next is the Mauritanian, and the African the last.

Of the *Chaldean* alphabet seventeen different copies are exhibited, some containing twenty-two, others twenty-four letters, all of different shapes, but in the same order, and generally with the like pictures of sound. Some are said to have been delivered by the angel Raphael to Adam; others by astrologers, without any specification of time. The fourth, without any explanation of utterance, was brought from the Holy Land to Venice in the time of the crusades, and pretended to be the same in which Seth engraved on columns his celestial observations, and Enoch wrote his prophecies. It may with certainty be pronounced spurious, as eight of its characters are taken from the Greek alphabet. The fifth character is said to have been used by Noah, the seventh and eighth by Abraham, the next four by Moses; and the sixteenth differs from all the rest, in being written from left to right.

Of the *Canonical Hebrew* character, as distinguished from the *Rabbinical*, Mr. Fry gives three different impressions, the first said to have been invented by Esdras, or his son Jesus, whence

whence it is thought, the present Hebrew is taken. The second and third are, without authority, attributed to Solomon; the fourth of this class, copied from an ancient Persian MS. but supposed to be spurious; and the last is the modern Hebrew alphabet, cut at the Type-street letter-foundery, under the direction of some very learned Rabbis of the Portuguese Synagogue, London. The Lord's Prayer, No. 8, is a beautiful specimen.

The first specimen of the *Persic* is said to have been the alphabet of the Gaures, or ancient Persians, who were worshippers of fire, with the Lord's Prayer in that character, and the literal reading according to our typography: the second, supposed to have been used by Zoroaster, is taken from Hyde, in his book on the Religion of the Ancient Persians. This alphabet, in all its varieties, is dissimilar to those of the Arabs and Chaldeans.

Mr. Fry, referring to Jackson's Chronological Antiquities, rests in the conclusion, that the Phenicians had alphabetical characters as early as any people in the world; and that, though no writings in that language have descended to our time, we are by no means without sufficient authority for the number and form of their letters. P. 227. Again: it is scarcely possible to determine at this time, whether alphabets were first used in Chaldea or Phenicia; but there can be little doubt, that the latter furnished letters to a far greater number of languages than the former. There is reason to believe, that the Samaritan continued a living language for many centuries. P. 249.

Whether the Phenician alphabet was the same with that of the Israelites is problematical. But that the former were in possession of an alphabet distinct from that of the latter, and prior in time to the giving of the Law, never can be proved. Contiguous nations, the Greeks for instance, might take the hint of an alphabet from the Phenicians, a commercial people, but the Phenicians could propagate no language except their own: and it is universally admitted, that the Israelites, Jews, Phenicians, and Chaldees, had one radical language. Mr. Fry seems improperly to use the words *alphabet* and *languages* promiscuously. That the language of the Samaritans, formerly called Israelites, underwent no material change for several centuries after the revolt of the ten tribes, upon the demise of Solomon, is certain; and even after the transmigration under Salmanezar, a new tongue was not introduced: for the colonies from Babylon, Cutha, Ava, Sepharvaim, and Hamath, who were placed in the cities of Samaria, instead of the children of Israel, spoke the common language of the Samaritans and Jews with little variation. Even after the return from Babylon, under

der Cyrus, the dialects of the Chaldees and Hebrews were not much more different than those of Cumberland and Middlesex.

Mr. Fry gives seven different sets of the Phenician alphabet, and as many of the Samaritan, including the Lord's Prayer in this latter character. Identity has been affirmed, but resemblance is not discernible. At what time the Pentateuch was copied in the same language, and in different alphabets, is uncertain.

Of the Syriac are nine specimens exhibited, some said to be of great antiquity, others subsequent to our era. The versions of the Old and New Testaments rendered into this dialect are deservedly in high estimation among the learned.

Of the Bengallee, Nagari, Tartarie, and other modern alphabets of the East, an account is given according to their proper titles in this work. It is presumed that they are of a far more recent date than the close of the Hebrew canon.

From Mr. Fry's remarks on the Coptic and Egyptian alphabets, we are confirmed in the opinion, that written language was not early introduced into that part of Arabia.

Coptic 1. This character, which Fournier calls *ancient*, was used by the inhabitants of Coptos, in Egypt. They were christians, and flourished in great numbers in the time of Dioclesian, who put many to death, and sent the rest into exile.

2. This character has a very great affinity to the Greek, from which it evidently appears to have been formed, and was introduced into Egypt under the successors of Alexander. The Coptic language, which is only to be met with in the books of the christians in Egypt, is a mixture of the Greek and the ancient Egyptian tongue, and was used by them in their sacred writings, church books, &c.

Egyptian 1. This people, before their knowledge of letters and characters, expressed their thoughts by representing the forms of various animals, trees, plants, herbs, and even several of their own members, which representations they called Hieroglyphic. They had also letters, which were used by the Ethiopians, approaching to the Hebrews; but we have no certainty as to their language or writing.

Etiopic, called also *Amharic*, from the chief city of Abyssinia. The dialects of this language vary in the different provinces subject to Ethiopia; but the same character or letter, which Bruce calls the Geez, is used to express the several tongues of Amhara, Geez, Falasha, Galla, Damot Agow, Damot Icherate, and Gafat. It is said to have been invented by a Cushite shepherd.

The want of this alphabet has been noted above. But the *desideratum* is supplied by a fac simile of the Lord's prayer in Ethiopic characters, with a literal reading in our typography. From this specimen it is evident, that the language of Ethiopia, and consequently of Egypt, at the time of forming this alphabet,

bet, was a dialect of the Hebrew. We know that Abraham conversed with the reigning monarch of Egypt without an interpreter, and long before the invention of written language in Palestine or Ethiopia. The modern Arabic, Syrian, and Persic, nearly resemble the Canonical Hebrew. But the alphabets of those sister dialects are comparatively modern. So likewise may be that of Ethiopia.

On these principles it may be affirmed, that a rash hand guided the pen of that critic, who conjectured that Moses compiled from the Egyptian Archives the history of the Creation, and the events of the primeval world.

The omission of the Greek alphabet, worthy, on many accounts, of honourable pre-eminence, may be accounted the effect of ignorance or prejudice. But those of the greatest antiquity, with their immediate ramifications, were the professed subjects of enquiry. The Greek, a derivative from the Phenician, itself derived from the Hebrew, has no claim to originality. The greater number of its characters was, it is said, imported from Phenicia into the Grecian Bœotia by Cadmus, about fifteen centuries before our common reckoning. But Sir Isaac Newton connects his time with the reign of David, and the Trojan war with that of Jehoshaphat. Long after Cadmus was this alphabet completed; and Josephus testifies, that even the Athenians, who pretended to be Aborigines, had, as confessed by themselves, no public records more ancient than the laws of Draco against murder. Those laws were published in the 39th Olympiad, coincident with the reign of Josiah.

The author remarks, p. 109, that the alphabets of all languages, as well as the laws of all nations, were in a state of progressive improvement: the first having probably been defective in the number of characters, additions were successively made, when the same letter was observed to represent different sounds. Great as is the number of alphabets, thus collected, few, if any, appear to have been framed with strict philosophical precision. In our own, the same sound is represented by different pictures, *e. g.* c, k, and q. The same picture, too, in different positions, acquires the sound proper to other characters, c assuming the power of s, and g that of j. Similar instances of superfluity and interchange occur in almost all the ancient alphabets. Immemorial prescription obtains the force of a law, for the repeal of which universal consent is not to be expected, and human authority would be incompetent.

In the early ages, the arts of writing and engraving were, it may be presumed, imperfect, and gradually improved by experience.

perience. The first three forms of the Greek alphabet, copied from the Pelasgic characters found at Eugubium A. D. 1456, are said to be the most ancient, which, with the inscriptions from the Sigeon column, transcribed five centuries before Christ, exhibit neither elegance of figure nor justness of proportion. Both these defects are symptoms of comparative antiquity. The inscription on the base of Jupiter Urius' statue at Calcedon, in the time of Alexander, (see page 122.) is in both respects better executed. No man writes precisely like another. Hence arose numerous changes in all specimens of national alphabets, till at last the printing press introduced a permanent standard for all. This ingenious device is the production of a recent period. Cicero, in his treatise *De Naturâ Deorum*, supposes letters, cut in métal, put into a bag, and promiscuously thrown out on a plain surface. Hence he infers the impossibility of these letters forming by a casual arrangement the Iliad of Homer, or the Annals of Ennius. It is to be considered that the idea of letters engraved, or moulded, was the grand *desideratum*. Yet this hint escaped the sagacity of almost fifteen centuries.

On the whole: Mr. Fry has, with great industry, expense, and skill, collected the materials of literary intelligence from the monuments of ages and nations the most remote. His work, in its present form, is a curiosity of singular excellence, and, we trust, not unsusceptible of improvement.

Authorities are always quoted, and often with becoming diffidence. Those of the learned, whose taste and talents are congenial to the subject, may be led to momentous discoveries concerning the comparative antiquity of visible speech in various climates. From the attentive perusal of this elaborate piece we are confirmed in the opinion, that alphabetical composition was introduced, neither before the general dispersion, nor later than the egress of the Israelites from Egypt.

Epitome of the Ancient History of Persia, extracted and translated from the Jeha Ara, a Persian MS. by W. Ouseley, Esq. With a Map, Gems, Heads, and Plates. 12mo. pp. 126. Cadell and Davies. 1799.

OF all the productions, whether natural or artificial, lately imported from the eastern world, those of the literary kind are most esteemed by the proficients in philology and science. The administration of Mr. Hastings, a meritorious, though persecuted character, was the era of this liberal commerce. Sir William Jones shaped it into a system; and under his successors it continues to enrich the formerly ample treasures of European knowledge.

In this first year of our journal, several publications on the subject of *Asiatic Antiquities* have been announced, and stood the test of criticism. As far as our strictures have extended, general approbation was the verdict of equity. In some points, however, candour induced us to express (without hesitation, though always with respect) dissent from certain positions, to which hoary tradition has given the seal and stamp of general belief. Such are the postulates, that alphabetical composition was coeval with the first generation of men, that the literary records of the oriental sages were prior to those of Moses, and the Samaritan and Greek computations of the Pentateuch superior in credit to the uniformly unvarying numbers of the Hebrew text. On these fallacious principles we venture to pronounce every attempt to reconcile the ancient history and chronology of Persia, and the other Asiatic nations, with the Hebrew, Greek, and Latin records, impracticable.

‘This little work presents itself to the public without any affectation of intrinsic merit, and merely as the herald of another; yet the orientalist and antiquary may be pleased to see, for the first time, an epitome of the Persian annals in the original language of a native historian.

‘The want of such a work induced me to seek, among my MS. chronicles, the most concise and comprehensive account of the ancient Iranian sovereigns; and the following pages are the result of my enquiry. To the Persian text and the English translation I thought it necessary to subjoin some collateral illustrations from other manuscripts.’ Preface.

Of such MSS. we are informed, that the translator has procured a very numerous collection, at a degree of expence which sound prudence, in his circumstances, would not have prescribed. Of these the titles, with critical remarks on their contents, dates, and authors, are subjoined. In the persuasion that he has perused them with discrimination, and reports the materials with fidelity, we refer our readers to the catalogue.

The other work speedily to be published will comprise.

I. An introductory Essay on the Study of the Persian History, Antiquities, and Romance. II. A descriptive Catalogue of the MSS. which have furnished materials for the work. III. That Section of the *Leb al Towarikh* which contains the ancient history of Persia, from Caïumuras to Yezdejerd, given in the original Persian, with an English translation on the opposite pages. IV. Illustrations, &c. in which are collected, from all the MSS. now enumerated, the various traditions and anecdotes of each king's reign; collated with those preserved in the Old Testament, and in the works of Greek and Latin writers: Chronological, geographical, and philological Observations. V. An Appendix, consisting of several miscellaneous Articles, Chronological Tables, Extracts from rare and ancient MSS. Remarks on the Antiquities of Persepolis, Examination of Zend

Zend and Pehlavian MSS. Funeral Rites, Fire-worship, Manichean and Mazdakian Heresies, Archery and Horsemanship of the Persians, Music, Painting, Sculpture, Vestiges of the Hebrew and Greek in the Persian Language.

'Such are the outlines of my future work, which, if I can judge by the materials already collected, will form two large quarto volumes, each containing at least 400 pages, besides maps and views, plates of inscriptions, medals and gems, engraved alphabets of ancient characters, and specimens of writing, *fac similes* from miniatures in MSS.

'I shall not here enumerate the Greek and Latin works which I have examined and collated; but I must acknowledge my obligations to the authors of the Hebrew Scripture; obligations, indeed, more frequent than those can possibly imagine, who have only skimmed the surface of oriental literature, or plucked its flowers without gathering the fruits. I was myself surprised to find the most ancient and authentic of the Persian historians prove, unconsciously, no despicable commentators on the Bible.'

The Chronicle now under examination extends from Caiumuras, said to be the first Persian monarch, and continues the series to the death of Mohammed, comprehending 72 reigns, and 3031 years.

Previously to a separate review of these dynasties it is requisite to apprise our readers, that we suppose 705 numbers of the Julian period to have elapsed before the Creation; that the historical year of our Lord's nativity was coincident with the 4004th of the world's age, or 4709th of the Julian period; and Mohammed died A. D. 632, as above calculated, A. M. 4636. Jul. per. 5345.

1. *Dynasty. xi reigns, 2450 years.*

In a note, the translator vouches the authority of the Magians for the tradition that Caiumuras was the first man, and the supposition of others that he was the king of Elam, Chedorlaomer, mentioned Gen. XIV. But, whatever was the opinion of the Persians, the Hindus date the foundation of their monarchy from the Deluge. But before the partition of the earth no civil establishment was possible; and, whatever Isaac Bryant and others allege to the contrary, the division of lands and the removal of colonies were subsequent to the confusion of tongues.

Numerous and insurmountable are the objections to that scheme, which connects the division of the earth, and the formation of the first colonies, with the year of Peleg's birth, one century after the Flood.

1. Views of mutual aid and comfort would induce the whole family of Noah to combine their mutual efforts in cultivating a recently desolated world. Small communities derive strength from union.

2. Dr. Bedford calculates, that all the males from Noah, at the commencement of the second century from the Deluge, did not exceed 600; suppose an equal number of females then existed, the far greater part of both sexes was under age, and those males who had attained fulness of stature must have been altogether inadequate to the arduous project at Babel.

3. The thirteen sons of Joktan, the brother of Peleg, were not then born; and, perhaps, not even their father, who might be a younger brother.

4. Haran, the brother of Abraham, and father of Lot, died in Ur of the Chaldees, the land of his nativity, before the death of his father Terah. This notation implies a prior distinction of nations, even on the supposition that Terah and his ancestors lived in Chaldea before the dispersion; and also that, before the time of Haran's decease, families of the same tribe and tongue had obtained appropriate settlements.

5. If, according to the opinion of certain christian fathers, Mr. Bryant, and Mr. Maurice, colonies were planted, in virtue of a partition, earlier than the confusion of tongues, how can the patrons of this opinion account for a subsequent union at Shinar, and a still more recent partition, which defeated and set aside that antecedently ratified?

These reasons explode that gloss which represents Peleg's birth, and the division of the earth, as events of the same year. Moses affirms the earth was divided, not at the time of that patriarch's *birth*, but *in his days*. He lived 239 years, and the partition, confusion of tongues, and dispersion, may, without straining the sacred historian's words, be referred to a future period of Peleg's life, consistently with the answers to the foregoing objections. Suppose all these transactions to have taken place about his 180th year, 280 after the Flood, a little more, or a little less, every difficulty is solved, in concord with the course of nature, the progress of population and arts, and the true grammatical meaning of the sacred oracles. Thus too is surmounted the very strongest plea for adopting the amplified scheme of the Greek Pentateuch. The multiplication of mankind from 600 males and as many females at the birth of Peleg, might, under all the circumstances favourable to procreation in an almost desolate world, produce, during the elapse of 180 years, 16 millions;—a stage of population adequate to the construction of Babel, the labours in the fields, shops, and families, even on the hypothesis that Shem's family, one third part of the then existing numbers, was not engaged in the romantic association.

From these principles is fairly deduced the inference, that, before the defeat of the project at Babylon, no civil establishment

ment any where existed, and, consequently, not in Persia.

If, therefore, the accession of Caiumuras did not, and could not, happen before the general dispersion, his first year must have begun A. M. 1938, to which sum add the quantity of this dynasty 2450, its end reaches forward almost to the close of the fourth century after A. D. But if Caiumuras and Chedorlaomer were the same person, coeval with Abraham, in his 80th year, the Persian monarchy must have been 151 years later, and the first dynasty brought as much lower. Perplexities accumulate.

But to proceed :—In the days of Peleg the utmost term of natural life did not much exceed 400 years, and in those of Abraham not quite 180. In this catalogue, however, occurs one reign of 1000, another of 700, a third of 500. Let 2450 years be divided by 11 reigns, the quantity of each is nearly 223 years, more than equal to 11 generations in that period.

II. *Dynasty, x reigns, 734 years.*

Here we come to tread on classical ground. But the reigns of 10 princes in 734 years, one with another 73, at a time when natural life was, long before, reduced to the present standard, violate probability. Let this absurdity pass. But it is not the last. Nimrod, under the name of Cai-Caus, the second of the Caiuanian family, is, by his Arabic appellation, Nimurd, described as presumptuously attempting to scale the heavens, on a throne borne aloft on the wings of eagles, 2550 years after Caiumuras: a violent metachronism; for Nimrod was coeval with Peleg, and Caiumuras with Abraham, by a former arrangement.

This Cai-Caus was, undoubtedly, Cambyses, the father of Cyrus, the next sovereign, here denominated Cai-Kosru, characterised by Isaiah as the Coresh who should rebuild the temple, and by Sir W. Jones as the son of Mandane, 568 years before Christ. From the obvious resemblance of Khosru to Khoresh, it appears strange, as we have elsewhere noted, that this acute writer could not discern the affinity. He has anticipated the chronology by 30 years.

Other synchronisms occur afterwards to be considered. We pass on to the 10th sovereign, Secander, or Alexander, the son of the Grecian king, and pupil of Aristotle. From the accession of Khosru to the death of Secander, this chronicle extends the interval to 484 years. Authentic history admits but 213.

III. Dynasty. Sect. 1. xii Kings, 165 years.

The first king, surnamed Asgher, son of Dara, is said to have slain Antakhash, Antiochus the Great, in battle. All historians agree that this Antiochus died a violent death, but not in battle, 137 years after the demise of Alexander, in the time of the Greek monarchy, when the Persian empire was in a state of dissolution.

Sect. 2. viii Kings, 153 years.

The first two princes of this section, Arvadan and his son Khosru, are said to have reigned 39 years. In the third succession, Palash (in whose time the holy personage Jesus was born) reigned 12 years. From the demise of Alexander to the historical date of our Lord's nativity, the intermediate space is 320 years; and according to this chronicle 318; the sum of 165, 153.

IV. Dynasty. xxi Kings, 527 years.

This period, including one hundred and fourteen years of the former dynasty, extends to the death of Mohammed, A. D. 632. Though thirty-one kings are enumerated in this dynasty, the prophet's death is connected with the twenty-fifth reign, and of some reigns the duration is not expressed.

While we pay every tribute of justice and respect to the abilities, diligence, and fidelity of the translator, we must at the same time pronounce this chronicle a spurious record, compiled by some modern writer, alike unacquainted with the antiquities of his own country and the chronology of contiguous nations.

All the kings of the last two dynasties are certainly Utopian; for, after the dethronement of Darius Codomannus by Alexander, Persia was swallowed up in the Greek empire, and afterwards in that of Rome. How this absurdity of admitting fifty-one fictitious kings into the Persian chronicle is to be surmounted, we submit to the critics in oriental learning.

Alexander has a fair claim to rank as a sovereign in the Medo-Persian annals. But, upon his death, his immense dominions were divided among his four generals, into as many principalities. To the share of Seleucus Nicanor Persia fell. But afterwards it became tributary to the Parthians, and continued several centuries in a state of dependence. About A. D. 230, the Persians re-conquered a part of their ancient domains, with a shadow of power. But this partial rise, after a long interval, does not sanction a continuous series of sovereigns from the date of the revolution.

The second dynasty, from Cyrus to Alexander, is the classical period; and for ascertaining its true quantity, no expedient seems more proper than to exhibit the reigns in the chronicle together with those collected from the Greek writers.

			A. M.
Cai-Khosru	60	Cyrus	7 3472
Lohrasp	120	Cambyzes and Smerdis	8
Gustasp	120	Darius Hystaspis	36
		Xerxes	41
Ardesbir	112	Artax. Longimanus	21
Homai, daughter of Bahman	32	Darius Nothus	19
Darab	12	Artax. Mnemon	46
Dara	14	Artax. Ochus	21
Secander	14	Arogus, or Arses	2
		Darius Codomannus	4
		Alexander	8

484

213 3685

From this operation it is evident that the sum of the reigns in the Persian chronicle, constructed at random, is 484, and that of the historical 213, the difference 271, which must be accounted a quantity without the limits of equinoctial time.

From the want of a collateral chronicle, running parallel with the reigns of the first dynasty, the same expedient is inapplicable; but, happily, the interval is a known quantity.

Suppose Caiumaras began his reign in Persia A. M. 1938, the year after the dispersion; the reign of Cyrus began, as above stated, A. M. 3472. From the greater number deduct the less, the surplus is 1534, nearly equal to the accumulation in the Greek Pentateuch.

But, if Caiumaras were the first king of Persia, and the same with Chedorlaomer, in the time of the Pentapolitan war, and the 80th year of Abraham's life, which is far more probable; the accession of Caiumaras will be removed forward to A. M. 2088, and the space of 1384 years will continue the reckoning to the first of Cyrus. But between Caiumaras and Cai-Khosru the interval is 2700 years. Hence deduct 1384, the difference is 1316, which quantity calculation excludes from the denomination of measured time.

Major Ouseley has published this chronicle as he found it, with all its imperfections. We wait with patient expectation for his announced volumes, and his regulations for adjusting its chronology to the Hebrew, Greek and Latin annals.

Poems, by Edward Atkins Bray. 12mo. pp. 240. 5s. Rivingtons. 1799.

WE are informed, in the author's dedication, that these are 'juvenile poems, the amusement of his leisure hours.' Such apologies may soften the voice of censure, but they render the whispers of advice more necessary. Ballads, tales, sonnets, and miscellaneous verses, compose the present volume. Of these, it is very evident that the ballads possess a superior portion of merit; though so uniformly melancholy is their tendency, that the perusal of them leaves a sensation of disquiet with-

in the mind, which, however creditable to the writer's talents, is irksome to the feelings of the reader. Henry and Mary, Edmund and Laura, with The Gipsy, are rather too closely copied from Mallet, from Percy, and from Bürger; but, like most of the other mournful ditties, they are well conducted, in easy and unaffected verse. Edward and Emma we would gladly transcribe, was it not too long for insertion in a Review. The story becomes highly natural and interesting from being founded upon a popular superstition of our own country; and serves to confirm an opinion we have long held, that our *antiquitates vulgares* would furnish poetical subjects of still more captivating interests to Britons than those we are content to borrow at second-hand from the Gothic mythology of our northern neighbours.

Candour impels us to remind our ingenious student, that the *jeu d'esprit* at p. 158 can with no more propriety be called a sonnet than an epic poem. Its measures are lyrical: and, though with the assistance of a closing couplet numerical accuracy may seem to be attained, yet we seriously think that fourteen lines selected from Butler's *Hudibras*, or Cotton's *Travestie*, would have an equal claim to the title here assumed. We cannot do a better service to Mr. B. nor to many other contemporary sonnetteers, than by directing them to a valuable dissertation on the sonnet before Miss Seward's late publication*. If the rules there laid down were regarded as they deserve to be, fewer sonnets would certainly be written, but those would be far better worth perusal.

The adverb *perhaps*, is twice used by Mr. B. as a monosyllable, though unauthorised by precedent or by propriety. 'I love to muse *me* on my cruel fair,' p. 166, is an awkward and singular mode of construction. "Daz'd," for dazzled, in Son. IX. may be justified, we believe, from the examples of our earlier poets; and we do not rank ourselves among those capricious censors—

'Who, with false pride, and narrow jealousy,
Reject each new expression, ev'n though won
From ancient language richer than our own.'

'Old words,' said Gray, 'are old gold, provided they are well chosen: judiciously and sparingly inserted, they add a grace to the composition; in the same manner as Poussin gave a beauty to his pictures by his knowledge in the ancient proportions.'

In Son. XXVIII. 'Sweeps the air way,' seems to be a misprint. *Air* cannot surely be used as dissyllabic.

'Morwel Rock,' though an obvious imitation of Grongar Hill, affords an agreeable specimen of this collection, which is highly reputable to the taste and ability of our juvenile poet. We regret our limits do not enable us to extract.

* See our Review for July, August, and September.

The History of Hindostan, Sanscreeet and Classical, Vol. II. Part III. and last. From Page 373 to 705.

IN our numbers for March and April last was this work of Mr. Maurice brought forward to the court of Criticism, specimens of the composition given, postulates examined, and promiscuous remarks, on select passages, submitted to the public. In this supplement, the second part, and second tome, of the second volume, the design is prosecuted, and brought to a conclusion. Its contents are subjoined:—

‘Part III. Life of Creeshna continued. Sect. II. Recording the exploits of Creeshna, after the destruction of Cansa, till the death of Jarasandha. P. 373.

Section III. Farther exploits of Creeshna, till his beatification and the utter extinction of the tribe of Yadavas. P. 431.

Chap. IV. Ninth Indian Avatar, or that of Buddha, incarnate, for the purpose of putting a period to sanguinary sacrifices of men and beasts.—Vast extent in which the religious and philosophical doctrines of Buddha have been diffused through Asia. In his secluded and penitentiary life he persevered, with a view to inculcate the more efficaciously the object of his Avatar.

Chap. V. The Calci, or xth Avatar, yet to appear, described.—Founded partly on astronomical calculations, relative to the termination of periods in the zodiacal revolution, and partly on ancient predictions, traditionally preserved, respecting the day of judgment, and the destruction of the world by fire.

With respect to the Sanscreeet history of India, the writer of this article scruples not to hazard his opinion, that it is apocryphal, the transactions, as here represented, incredible, and the characters to whom they are ascribed fictitious. The life of Creeshna, extended to three long sections, is replete with absurdities and contradictions, which only evince the extravagance of the Asiatic mythology. This inference naturally results from the author’s ‘Concise additional observations on this eighth Avatar,’ which we quote as a recapitulation of his opinion on the subject.

‘The two introductory chapters to the life of Creeshna have sufficiently shewn it to be a compound of some traditional prediction, alluding to a great spiritual, but obscure, character, about to arise from the womb of time, *the preserver of the world from crimes and punishments*, and the history of some ancient hero; in all probability of that very Rama who forms so conspicuous a portion of the Avatar. Through the whole of it, however, runs such frequent reference to the operations of the SOLAR DEITY; he combats, both in youth and age, with monsters so much resembling those of the sphere; with bulls, dragons, serpents, wolves, crows, and others, enrolled among the 48 oldest constellations; he maintains such dreadful contests with enemies in the form of tempests, whirlwinds, hurricanes, and other aerial prodigies, that for awhile envelope and obscure him; and, what is not the least remarkable circumstance in his history, he is so constantly absorbing into himself, or, as the fable expresses it, receiving

ing into his mouth, the noxious fires and devouring conflagrations, which hostilely assail his comrades; that the astronomical relation of his character to that planet [luminary] cannot be passed over unobserved, or its existence denied, though it is impossible to draw any exact parallel. That Osiris, too, the black divinity of Egypt, and Creeshna, the sable shepherd-god of Mathura, have the striking similitude of character, intimated by Mr. Wilford, cannot be disputed, any more than that Creeshna, from his rites, continuing so universally to flourish over India, from such remote periods down to the present day, was the prototype, and Osiris the mythological copy. Both are renowned legislators and conquerors, contending equally with physical and spiritual foes—both are denominated the SUN—both descend to the shades, and raise the dead.

Another great personage in Asiatic antiquity, to whose history, as related by Herodotus, that of Creeshna bears, in many parts, a striking similitude, that of Cyrus the Great, or CAI COSROE of the Persians; a name apparently connected with the Indian; for its primitive is *Coresh*, an old Persian name for the sun, whence Creeshna might have been originally formed.

The account of Cyrus in Herodotus is, in some instances, so minutely particular, that a doubt can scarcely be entertained of his having seen some ancient legend concerning Creeshna, and, consequently, additional evidence is thence brought to the truth of Herodotus, who could only have seen it in those Persian annals which he says he had in writing his history; a circumstance extremely probable, since the remotest annals of India and Persia were the same. Let any man read coolly the remarkable, though generally exploded, relation of Herodotus, concerning the birth and exposure of the infant Cyrus, through the jealous dread and hatred of his grandfather, to whom it was announced in a dream, that he should be dethroned by that grandson; let him consider the account given, in that author, of his being rescued from the threatened doom, by the tenderness of the herdsman Mithridates and his wife Spaco; the exchange of Cyrus, for their new, but still-born child, who was exposed in his stead, on the mountains of Ecbatana; his being trained up in the scene of pastoral life, at their farm, and the notable circumstance of his being chosen *king*, or *CHIEF*, as Creeshna was of the young shepherds, his companions; together with the complete fulfilment of the prophecy, in the subversion of the throne of Astyages—Herodotus, Book I.—let any person, I say, compare this singular narration with what he has read concerning Creeshna in the preceding pages, and he will not only be convinced of the truth of the assertion of Sir W. Jones, that the Indian and Iranian annals were originally *the same*, at least, as to their general import; but that Herodotus had actually consulted them, and not fabricated, as his calumniators have asserted, an idle romance to please the fabulous mythologists of Greece. But concerning the different degrees of credit, which should be given to the two only authentic historians of Cyrus, Herodotus and Xenophon, an observation or two will occur in a subsequent chapter relative to the second dynasty of Persia.³ P. 477.

On these similar circumstances, thus ingeniously combined, we offer a few reflections.

1. *Traditional Prediction.*

Such predictions were preserved by tradition, in the patriarchal line from Adam to Moses, 2500 years prior to the era of alphabetical composition; and it is not supposable that such predictions of a spiritual deliverer became quite extinct for many ages after the general dispersion. But, in process of time, such original notices were grossly disfigured by allegory, and fiction, applied to non-entities, and prostituted to idolatrous purposes. Such intimations may occur in the Sanscreeet writings, which have no claim to historical credit. To prevent too near a resemblance to the name of Christ, Mr. Maurice deviates from the orthography of Sir W. Jones, transforming his Crishna into Creeshna. Be the one or the other admitted, the similitude remains. Among the gentiles, the Messiah, promised to the Hebrews, could not be known by the name of Christ prior to the translation of the prophetic books into the Greek tongue. Antiochus Epiphanes, King of Syria, having invaded Judea, and profaned the temple at Jerusalem, forbade the reading of the law in the national temple, and even in the synagogues; and ordered all the copies of the books written by Moses to be destroyed. These five volumes had alone been translated into Greek in the time of P. Philadelphus. The Jews in Syria and Judea, unwilling to incur the penalties of a public statute, discontinued for a time the usual lessons taken from the Pentateuch, and procured the translation of the prophetic scriptures, from the Hebrew into the Greek language, to be executed. The tyrannical mandate of Antiochus, forbidding the public reading of the law, was dated about 170 years before our vulgar era; and about 40 years after the Greek version of the devotional and prophetic scriptures was in current use: and as before that time the names Christ and Crishna could have no orthographical resemblance, the Asiatic writings, which contain the history of Crishna, must be of a date posterior to the vulgar year before A. D. 170.

But this decision does not rest solely on the similarity of a name. In the Asiatic records, containing the pretended history of the fabulous Creeshna, several memoirs concerning Jesus Christ, not to be found in the Old Testament scriptures, are inserted in the legendary tales concerning Creeshna: such as the edict for the massacre of all the male children at the time of his birth; his faculty of preaching sublimely, and always favourably to the Brahmins; his numerous miracles, and especially his raising the dead; could be copied from the New Testament, and that alone. Obvious is the conclusion, that the Asiatic records were fabricated posterior to the christian epoch.

2. *Identity of Creeshna and Osiris.*

On the authority of Mr. Willford, a well-informed writer in the Asiatic Researches, but rather bold than accurate, Mr. Maurice assumes the postulate, that the Oriental Creeshna was the prototype, and Osiris the mythological copy. But by the position of the latter both were astronomical personages, whose kingdoms and conquests

were in the sky, and their chronology beyond the line of historical time. Sir John Marsham made a hopeful attempt to reduce the Egyptian dynasties to a coincidence with historical time, and unhappily failed. In one point, however, his determination has obtained the sanction of all succeeding chronologers. It is this:—Osiris and Isis were the fifth in succession, in the first dynasty of Egypt, which was that of the immortal gods, prior to the nine demi-gods, and consequently to the reigns of the mortal kings, of whom Menes was the first; and therefore antediluvian, if not antemundane, personages. Both, it is said, were the Solar Deity. But if Creeshna lived 1200 years before Christ, he could not be the prototype of Osiris, who lived before the Flood, and even before the world. Such is the incongruity of the Asiatic chronology, and such the absurdity of the Egyptian dynasties. If both be fallacious, the computations of Sir William Jones and Mr. Thomas Maurice cannot be admitted as true historical arrangements.

In the early ages, Egypt, notwithstanding its maritime situation, acquired no importance from distant voyages. The country produced no timber for ship-building; and so strong was the antipathy of the natives to the ocean, that no prospects of gain could induce them to venture on that boisterous element. Strabo relates, that their first kings, neglecting foreign wares, and forbidding the fleets of strangers to touch their shores, were contented with the productions of their own soil. In the times of the Greek monarchy, the Ptolemies opened a communication with the east in coasting expeditions, but their vessels were steered by Phœnician pilots. The huge armaments and rapid conquests of Osiris in India, soon after the Flood, were the fictions of a comparatively recent age.

The early inhabitants on the banks of the Indus and the Ganges were never noted as an enterprising race. It was their lot always to be invaded by foreign powers, and no instances of retaliation on their part are recorded. Similarity in national rites seems to have been the result of primeval tradition, exported with the first colonies from Babel. In times very remote, no intercourse between Egypt and India can be ascertained by authentic documents.

3. *Identity of Creeshna and Cyrus the Great.*

This coincidence of characters sets aside not only the positions of Sir W. Jones, but of our author himself. If Creeshna were the prototype of Osiris, and the same personage with Cyrus, then Creeshna must likewise have been the prototype of Cyrus, who flourished in the sixth century before our era. How then is the chronology of all three to be adjusted? Both the Egyptian and Indian personages are resolved into astronomical characters, that is, into non-entities. Creeshna the prototype is next personified, invested with a human character, and identified with Cyrus, not a nominal but an actual King of Persia.

On the testimony of infallible records, we know that, at the accession of Cyrus, the Persians had national archives, in which were entered the unchangeable decrees of the state. These, however, do not ascertain the existence of an authentic Persian history, either then,

then, or at the time when Herodotus wrote his account of that empire. Mr. Maurice thinks it cannot be doubted 'that this historian had seen an ancient legend concerning Creeshna.' But all ancient legends are not true histories; and it has already been rendered highly probable that the motley stories concerning Creeshna could not be fabricated before the christian era. The author adds, 'that Herodotus could have seen it only in the Persian annals, which he says he consulted when he wrote his history;' and refers, as above, to the first book.

In the XCVth chapter, the words, as translated by Mr. Beloe, are, 'It now becomes necessary for us to explain who this Cyrus was, and by what means the Persians obtained the empire of Asia. I shall follow the authority of those Persians who seem more influenced by a regard to truth, than any partiality to Cyrus; not ignorant, however, that there are three other accounts of this monarch.' Vol. I. p. 103.

Not a word here occurs of written ANNALS; and the term 'authority' is fully as applicable to oral report, which, it seems, was not uniform. It does not appear that any native of Persia, prior to the time of Herodotus, wrote the history of that empire, or of Cyrus in particular; and every criterion of probability induces the belief, that the Indians made Herodotus the ground-work of their incredible fictions concerning Creeshna. Mr. Maurice reports the authority of Sir W. Jones, for the identity of the remotest annals of India and Persia. The word *remotest* defines no specific date. In the natural order of things, a written alphabet was transmitted from Palestine, or Phœnicia, into Persia, long before it reached India; and reasonably may it be supposed, that the Persians, having subdued the Hindus, imported their alphabet, language and learning, among that people.

Chap. 4. 'The ninth Avatar, or that of Buddha, incarnate, for the purpose of putting a period to sanguinary sacrifices of men and beasts.—Vast extent in which the religious and philosophical doctrines of Buddha have been diffused throughout Asia.—Sanscreeet documents concerning himself, and his extraordinary history.—His secluded and penitentiary life persevered in, with a view to inculcate the main object of his Avatar. *Pardon without sanguinary sacrifice*, the grand exemplar, which the ancient gymnosophists and the modern yougees imitated in the dreadful and disgusting austerities to which they voluntarily devote themselves.' P. 480.

This Avatar, we are told, on the authority of Sir W. Jones, B. C. 1014; that is, about the beginning of Solomon's reign. Buddha, however, the author thinks, flourished much earlier, if he appeared about the time of Noah, whose daughter, Sanchoniathon says, Buddha married. But Sanchoniathon's existence is no less doubtful than that of Buddha himself. His work is said to have been translated into Greek by Philo Byblius, in the reign of Adrian; but the pretended translator happened to be the first who mentioned the original; an obvious symptom of imposture. Buddha, as Mr. Maurice relates, on the credit of several authors, was the Deva Buddha of Japan; the

Fot of China, the Wod or Oden of Scandinavia, the elder Toth of Egypt, the Phœnician Taut, the Siamese Somonacadon. If his character and rites were so extensively known and practised, in order to ascertain his chronology, it would have been some degree of satisfaction to learn when human sacrifices were introduced into India, and when abolished. But these characters of time are left involved in darkness impenetrable.

Chap. 5. 'The Calci, or 10th Avatar, which is yet to appear, described. This final Avatar, founded partly on astronomical calculations, relative to the termination of the period of the zodiacal revolution, and partly on the ancient predictions, traditionally preserved, respecting the day of judgment, and the destruction of the world by fire.' P. 503.

Veeshnu is here exhibited, incarnate, in the form of an armed warrior, for dissolving the universe. In one hand, for his appearance is yet future, he is to bear aloft a cimeter, blazing like a comet, to destroy all the impure who then shall inhabit the earth; and, in the other, a circular ornament, or ring, the emblem of cycles, and of which the existing one, including the ten grand Avatars above recorded, is on the point of being finally terminated. He is to lead a white horse, richly caparisoned, adorned with jewels, and furnished with wings, possibly to mark the rapid flight of time. This horse is to stand, not on terrestrial, but æthelial ground, on three feet only, holding up, without intermission, the right fore leg, with which when he stamps with fury upon the earth, the present scene shall close, and the dissolution of nature take place. See the plate, p. 503.

'Such are the Avatars of India, which, the reader is, I trust, sufficiently convinced, are ingenious moral allegories, with a great portion of *metaphysics* and *astronomy* couched under them, and throughout deeply interwoven with the traditional history of the world, when the Cuthite ancestors of the Indian nation swayed its sceptre. Of those ages I do not even proceed to give any other history; nor, in my opinion, will any more satisfactory history of them ever be given to the public, at least till a correct version of the Mahabbarat shall be edited in Europe; and even then, if a judgment may be formed from the native accounts presented to the reader in the preceding pages, he will have to wander after historic truth in the devious labyrinth of a complicated mythology.

'The Mahabbarat, towards the commencement, informs us, that the first dynasty of India, or that of the sun, reigned uninterruptedly on its throne 400 years; and that of the moon 700. This statement approaches nearly to the truth, and is in part confirmed by Sir W. Jones in the 58th page of this volume, that the posterity of Buddha are divided into two great branches, meaning the solar and lunar dynasties; and that the lineal male descendants, in both families, are supposed to have reigned in the cities of *Oude* and *Vitora*, respectively, till the thousandth year of the present Cali age. Again, we have been informed, from the same authority (*ibid.* p. 66), that the son of Jarasandha instituted a new dynasty of princes in Maadha, or Bahar,

Babar, the last of which was the celebrated Rajah Nanda, recorded to have been murdered by a passionate and vindictive Brahmin, named Chanacya, who, by his power and influence, raised to the throne a man of the Maurya race, the undoubted Sandracottus of the Greeks, and Chandragupta of India. This important event, the reader will observe, is fixed by Sir William, at page 69 preceding, to have taken place in the year 1502 before Christ; but the true date of which he will hereafter perceive, by a more recent statement of the same author, to have been about 1200 years later; an anachronism, whence no blame whatever can be attached to Sir William, who only states the absurd details of the Brahmins, but which shakes to pieces the laboured fabric of their exaggerated chronology, and gives to the whole the appearance of an Arabian tale. To the ten kings who formed the Maurya dynasty, on the throne of Magadha, succeeded an equal number of the Sunga line; to these, four of the Canna race; and to them, 21 sovereigns of the Andra family, the line ending in Chandrabija, when it became extinct, and the Magadha throne seems to have been subverted. Empire then travelled southward, and we find seven dynasties established in the Deccan, of which 76 princes are recorded to have reigned 1399 years; but their names alone, and not their history, are there recorded. With these seven more recent dynasties, however, we have no immediate concern, as they flourished posterior to the christian era. On the whole, we may justly conclude the history of the Avatars, and of these most early dynasties, in the words of the author, who, after affirming that the most authentic system of the Hindoo chronology, which he had been able to procure, terminated with Chandrabija, adds,

‘Should any farther information be attainable, we shall perhaps in due time attain it either from books or inscriptions in the Sanscree language; but, from the materials with which we are at present supplied, we may establish as indubitable the two following propositions: that the first three yugs, or ages, of the Hindoos, are chiefly mythological, whether their mythology was founded on the dark enigmas of their astronomers, or on the heroic fictions of their poets; and that the fourth, or historical age, cannot be carried farther back than about 1000 years before Christ.’ P. 502.

From this quotation may be derived conjectures subservient to the elucidation of this very obscure subject.

The descendants of Buddha, we are told, made two dynasties, that of the sun and moon: the former series reigned 400, the latter 700 years. It is well known, that the sun and moon are astronomical personages, coeval in their origin, and coexistent in all their circuits. Why then are their reigns unequal? The Hindoos, it seems, considered coincident reigns as if they had been successive. Be it supposed, conformably with the Sanscree computations, that the reign of the lunar progeny exceeded that of the sun by 300 years, prior to the accession of the Indian Chandragupta, or the Sandracottus of the Greeks, Sir W. Jones connects his reign in its commencement with the year before Christ 1502. But the same Sir W. Jones found good reason, upon mature deliberation, to bring the

accession

accession of Sandracottus 1200 years lower. From 1502 deduct 1200, the accession of Sandracottus is brought down to the year B. C. 302. Thus are the solar and lunar periods reduced to the relation of equality.

It is, however, to be recollected, that all the nations, who computed by astronomical cycles, distinguished the reigns of mortals from those of immortals. By this rule, perfectly applicable to the present case, are eleven centuries retrenched from the computation of Sir W. Jones, and ten centuries from that of Mr. Maurice, who, by adopting the reckoning of the Septuagint version, adds 1000 years to the Mosaical age of the world. By conclusions resulting from the principles assumed by both, and which neither foresaw, is the Mosaical chronology brought almost into coincidence with that of the Hindoos. The difference of a few years is not here regarded. Probability is an approximation to certainty.

But to give probability the greater semblance of certainty, we add a few remarks on the scheme of each of the authors:—

1. Sanscreeet writings.

Sir W. Jones expresses his despair of farther discoveries from this source of intelligence. The materials hitherto accessible, and already perused, are enigmatical, and, as framed on the principles of astronomy and metaphysics, long before either science had acquired precision, claim a very low degree of credit, at least in the academical schools, where suspension of assent to principles far more evident was ranked among the virtues. But neither astronomy, nor metaphysics, alone, created perplexity in the chronology of the ancient Pagans. Poetry found, in the traditions and records of antiquity, many historical incidents, which, overdone in the popular belief, needed few embellishments from the inspiration of the muses. In those ages poets found materials prepared for immediate use, and the arrangement of facts or fictions, true or false, was the sole test of poetical excellence. Poets, however, exercised, to its full extent, their professional licence, and omitted no ornamental touch necessary to a pleasing, terrible, new or grand picture, neglecting every criterion of time: or, if necessity required this requisite in description, it was always amplified beyond credibility. All these ingredients in history are wanting in the Sanscreeet scriptures; and if, after a minute investigation, no decisive chronological characters have occurred, the reasonable conclusion is, that no such characters were, at any time, or are now, existing. Even in Europe chronology is a late acquisition.

2. Doctrine of the Incarnation.

In the writings of the poets, and even of the grave historians, among the gentiles, countless are the instances of men becoming gods, and afterwards fathers, by mothers of mortal birth. In the Gospel alone is recorded this singular fact, a god born of a virgin mother. Nominal philosophers have pronounced it an impossibility, and professed christians have deemed it a contradiction. Precipitant is the determination of both parties. The subject is here introduced, not with the view of formal discussion, but of affirming this

this singular tenet to have been borrowed, by the Indian Brahmins, from the four Gospels. Here only one instance is recorded, there ten examples are specified in continuous order. We grant every proper allowance for the fervid imagination of Asiatic genius. But gods many, and lords many, as profane antiquity adopted, never was it maintained, except in the New Testament, that God became man by a virgin mother. The conclusion is incontrovertible, that the doctrine of the Indian incarnations was borrowed from the Christian Evangelists; and consequently those eastern writings, which claim the prerogative of an exorbitant antiquity, must be pronounced of a more recent date than the memoirs of Christ's life.

3. The Avatars.

These, in the oriental mythology, are supernatural interpositions of Providence for the protection of pious individuals, and the punishment of degenerate multitudes. They are said to have been ten, and each signalized by the incarnation of a deity, or of the one Veeshnu in successive periods. The first was the universal deluge, and the last is to be the dissolution of the universe by fire. Of this Sir W. Jones gives the following brief description:—"The tenth Avatar, we are told, is yet to come, and is expected to appear mounted (like the crowned conqueror in the Apocalyps) on a white horse, with a cymeter blazing like a comet, to mow down all incorrigible offenders, who shall then be on earth." On this quotation Mr. Maurice thus comments:—"Upon traditions drawn from primeval fountains have the Indians formed their final Avatar. Their astronomical speculations give strength and probability to the conception thus formed; but the image, by which they represented their ideas, is so complex, and, at the same time, so much in unison with that presented to the christian world, that it is impossible not to suspect, that the Hindoos, by the same channel through which they interpolated the life of their favourite Creeshna, have, in addition, borrowed a part of the decorative symbols of this Avatar from the Apocalypse, of which, as we learn from Fabricius, a spurious copy also was early dispersed through the east. In that sacred record we read as follows: And I saw, and behold, a *white horse*, and he that sat on him had a bow (was armed), and a crown was given unto him, and he went forth conquering and to conquer."

Interpolation is not the infallible criterion of forgery. In the last chapter of Deuteronomy is an account of Moses' death and burial, certainly not written by himself, but added by his successor, who continued the history. The last chapter of Joshua, too, contains a narrative of his decease and funeral, which, doubtless, was subjoined by Phineas, Samuel, or whoever else compiled the history of the Judges. In these and the like cases the suspicion of forgery is unreasonable. For the authority of one inspired writer is equal to that of any other likewise inspired. But none of all the Hindoo Vedas, Purans, or Sastras, bear the stamp and seal of inspiration. In them we find clear and unequivocal references to the Gospel history; applying facts there recorded to the fabulous Creeshna, who, if he had a real existence at any time, must have lived many ages before.

Sir W. Jones, by a rash concession, assigning the age of Creeshna to the twelfth century before Christ, and allowing equal antiquity to the legendary records of his achievements, gave Volney and Dupuis a handle for pretending that the Gospels are a spurious compilation from the genuine records of India. The reverse is certainly the truth. In the same manner the story of Calci's *white horse* was first contrived, posterior to the age of Domitian, when the book of the Revelation was written. We are willing, however, to admit, that the attributes and actions of the winged Pegasus, who with a stamp of his foot opened the spring Hippocrene, seem much more probably to have suggested the idea of the Indian white horse. Into that country the Greek mythology may be supposed to have been transplanted with the Grecian armies, who conquered part of the Asiatic territories.

Such, so various, and so forcible, are the presumptions, if not direct proofs, of the late rise of Indian literature.

In the fifth book Mr. Maurice proceeds to resume the Classical History of Hindostan; a field too extensive for this article. We therefore reserve it for a subsequent number.

Travels in England, Scotland, and the Hebrides; undertaken for the Purpose of examining the State of the Arts, the Sciences, Natural History, and Manners; in Great Britain: Containing Mineralogical Descriptions of the Country round Newcastle; of the Mountains of Derbyshire; of the Environs of Edinburgh, Glasgow, Perth, and St. Andrews; of Inverary, and other Parts of Argyllshire; and of the Cave of Fingal. Translated from the French of B. Faujas Saint-Fond, Member of the National Institute, and Professor of Geology in the Museum of Natural History at Paris. 2 Vols. 8vo. with Plates. 14s. Ridgway. 1799.

SAINT-FOND is not surpassed by any traveller in a strict adherence to the accomplishment of the design he professed when he undertook a tour in this country, of which the present volumes furnish a most interesting account. His object was to enquire into the state of the arts and sciences, to observe our improvements in some branches of commercial economy, and, above all, to examine with minute care the natural history of the country; a study which he had, in general, previously cultivated with success. This ingenious traveller appears to have been solely influenced by the genuine spirit of philosophical investigation, and rarely deviates from it into remarks or discussions that are not intimately connected with the attainment of the end which he proposed to himself. The reader is not fatigued with fastidious and paltry details, frivolous anecdotes, or observations on the beauty of the country, and the extent and population of towns which have been described by hundreds, who made the tour of Great Britain before M. Saint-Fond;

but

but the attention is uniformly directed to the consideration of subjects of real utility.

The author's description of the arts and manufactures cultivated in the metropolis is perfectly satisfactory, as he enumerates with precision and perspicuity the various processes by which they are carried on. Our young men of fortune, who are fond of travelling abroad, cannot too carefully attend to every work of this nature, which must stimulate them to previous enquiries at home, so adequate to give them a just knowledge of the sources from which their country derives its power and opulence.

The account of Dr. Herschell's superb telescopes and his apparatus of ingenious machinery is marked with great accuracy and candour; and it is noticed, with the satisfaction which must be felt by every true citizen of the world at the progress of knowledge, that the observations of that gentleman, however disputed in the beginning, have been fully confirmed by the astronomers of Germany, Italy, and France. He observes, that the micrometer used by Dr. Herschell, and composed of two threads of silk, very fine, well stretched, and parallel, was known before, but admits that it has been brought to perfection by him, as he has found out an easy method of turning one thread over the other at pleasure, so that, on placing them in the telescope, he can take angles with the minutest precision. M. Saint-Fond's judgment enabled him to anticipate, in a manner, the successful use of the astonishing telescope of forty feet in length, and of a proportionable diameter, for which the doctor was making the necessary preparations at the period of our traveller's visit to Slough. He observes that it was not so much intended to magnify the object, as to obtain, by the aid of mirrors of a field so vast, a more considerable quantity of light; and this project, which he then pronounced to be *new* and *excellent*, has accordingly led to the discovery of two new satellites belonging to Saturn.

His description of the royal gardens at Kew will be read with interest by the botanical student:—

‘I saw, with considerable interest, in one of the green-houses, a curious plant, which had just come in flower; it was the *hedisarum girans*, brought from the East Indies, in 1775, by Doctor Patrick Russel.

‘This tall and elegantly-formed plant is endowed by nature with a sensibility so remarkable, that, if placed under glass frames, inaccessible to the air, about mid-day, when the sun is most powerful, its lateral leaves, which are formed in the shape of a spear, exhibit a spontaneous movement of ascent and descent, such as might lead one to imagine that their motion is the effect of art.

‘ Another species of the *hedisarum*, brought from Cochin China by Sir Joseph Banks, was likewise in blossom at the same time. Its leaves are of a form so extraordinary, and of a tint so fantastic, that it has received the name of the *bat hedisarum*; but the contour of the leaves, their lightness, and their colour, have a much nearer resemblance to the wing of a butterfly.

‘ Amidst a multitude of rare and singular plants, one of them attracted my particular attention: it was the *dionea muscipula*. I had seen it once before in the botanical garden of Paris. Franklin had caused it to be sent over in its native state from the marshes of South Carolina as a present to Bouffon. It arrived in good condition; but it was so delicate, that it lived only six months. In the garden of Kew, however, this plant was in the best possible state of vegetation.

‘ This extraordinary plant has thick leaves, like those of certain oily plants. They are disposed in the form of hinges, covered with prickles, and furnished by nature with a honied substance. The flies, attracted by the sweetness of the liquor, come to feast themselves upon it; but the plant is endowed with such acute sensibility, that it is irritated by the smallest touch; the leaf doubles up its folds, shuts upon itself, seizes the insect with its prickles, pierces and kills it. Nature thus appears as inexhaustible in her means of destruction, as in her means of creation.’

Mr. Saint-Fond's visit to the Monument has led him into some ingenious and satisfactory remarks on the atmosphere of the city of London. Having observed that the balustrade which went round the platform of that column was, although made of iron of a considerable thickness, nearly destroyed, particularly in the directions of several currents of air, he continues—

‘ I conceived, indeed, that the vicinity of the sea must occasion acid vapours, injurious to all the metals, but especially to iron. I observed also, that the numerous balustrades which inclose a great number of the houses of London, required frequent painting to preserve them. But I should never have imagined that the decay could have been so rapid, in so short a space of time, supposing even that the railing of the Monument had never been repaired since its foundation, that is, since the year 1666.

‘ In several towns of the north and south of France, much nigher the sea than London, I have seen vanes of steeples, balustrades of balconies, and iron ringbolts for fastening vessels to, of more than two hundred years old, which had not sustained one-fourth part of the damage of the iron-work of the Monument of London.

‘ It is thence to be inferred, that the atmosphere of this city is impregnated with corrosive emanations more copious and active than elsewhere; and this might, indeed, be expected, where there is so great an assemblage of inhabitants, who use nothing, for common firing, throughout the whole year, but pit-coal, and in a city filled with manufactories and establishments of every kind, which consume

to many currents of air, and such enormous masses of combustibles.

‘I am very far, however, from thinking that the city of London is more unhealthy than other cities, because it has no other firing than pit-coal. For not only do experience and a long train of observations prove the contrary, but it is also to be presumed that this immense quantity of firing contributes to its salubrity; in the first place, by the strong, equal, and constant heat produced by the pit-coal in an atmosphere naturally impregnated with water; and, in the second place, because so many chimnies, so many manufactories and works of every kind using fire, occasion currents and changes of the air on every side, which carry off the noxious and pestilential vapours that always take place when the respirable mass is too long stagnant.

‘With regard to the emanations from the coal while it is burning, they are of two kinds: the first are bituminous, and even a little balsamic, and, therefore, rather salutary than injurious to the lungs. The second, which are disengaged when the combustible is very strongly burnt, are acid, and consequently antiseptic. But the good construction of the chimnies, and the impulsive action of the fire, elevates the column of vapours above the habitations. Then the smallest wind (and there always blows one at a certain height) removes and dissipates these emanations, which act only on the iron works, particularly the most elevated, or on the foliage of trees planted too near the city.’

As a mineralist the author ranks very high. His experiments evince a complete knowledge of the various subjects to which he has applied his talents in that branch. The order of the mineral substances, as they appeared to him in descending a coal-pit near Newcastle-upon-Tyne, is judiciously classed :

	Feet.
Vegetable earth, of good quality - - - - -	2
Beds of rounded calcareous stones, intermixed with rounded pieces of freestone - - - - -	15
Grey clay, more or less pure - - - - -	16
Hard quartzose freestone, with lamellæ of mica - - - - -	25
Very hard black clay, somewhat bituminous, intermixed with some specks of mica - - - - -	26
Black clay, more bituminous, and partly inflammable; when the foliations of this clay, which separate with facility, are examined with attention, some prints of fern appear, but they are scarcely discernable - - - - -	18

Total 102

Our traveller's industry and acuteness in his various researches appear to have encreased with the extent of his tour, and his labours in the investigation of the natural history of the northern part of the island have been rewarded with many new discoveries,

discoveries, and crowned with the most complete success. The volcanic productions of the environs of Glasgow are examined with unprecedented precision, and the basaltic and granitic lavas arranged in the most distinct order. He has thrown considerable light on the natural history of volcanos; but it is necessary to notice, that, in the ardour of his pursuits, he sometimes takes for granted what it was incumbent on him to have proved. Thus, in accounting for the variety and confusion of the materials which compose the rocky hills of Oban, he undertakes to explain the discordant appearances by considering them as vestiges of subterraneous fire. The natural history of the environs of Oban, particularly the lithological part, abounds in unquestionable proofs of superior powers of discrimination. The cave of Fingal, in the isle of Staffa, had been already described by other travellers, but M. Saint-Fond corrects some mistakes with respect to the nature of the substance that fills the joints of the columns; and as the dimensions of this superb monument of nature seem to have been more accurately taken than those given by Sir Joseph Banks, we transcribe them:—

‘ DIMENSIONS OF THE CAVE OF FINGAL.

* Breadth of the entrance, taken at the mouth and at the level of the sea, 35 feet.

Height from the level of the sea to the pitch of the arch, 56 feet.

Depth of the sea, opposite to the entrance, and twelve feet distant from it, at noon of the 27th of September, fifteen feet.

Thickness of the roof measured from the pitch of the arch without to its highest part, twenty feet.

Interior length of the cave from the entrance to the extremity, one hundred and forty feet.

Height of the tallest columns on the right side of the entrance, forty-five feet.

Depth of the sea in the interior part of the cave, ten feet nine inches; in some places eight feet, and towards the bottom somewhat less.’

The customs, manners, agriculture and farming, of the isle of Mull, are described with fidelity; and it is with pleasure we notice the sentiments of gratitude expressed by the author for the polite and hospitable treatment which he experienced from Mr. M^cLean of Torloisk, a gentleman recently dead, whose amiable qualities and endearing conduct will be long remembered with regret by those who have enjoyed the happiness of his acquaintance in their visit to Mull. The natural history of the island of Mull, under the respective heads of Aros, Torloisk, Knock, Ledirkill, and Achnacregs, particularly that of the latter, comprehending a minute description of the grand natural basaltic wall, resembling an ancient circus, has peculiarly

Early excited the scientific researches of our indefatigable traveller. His observations on the pearl fishery of the river Tay, on the extraordinary flux and reflux of Loch Tay, and the agates found upon the volcanic mountain of Kinnoul, are equally ingenious and instructive.

But it is not in the single department of natural history that M. Saint-Fond's merit consists; his sketches on the different manufactures of Great Britain which have undergone his inspection are correct and instructive, and his remarks on topics not immediately connected with the main design of his travels will be perused with pleasure by the general class of readers. In support of this opinion we select two passages, the one descriptive of the once celebrated cathedral of St. Andrews, and the other accounting for the effects produced on the minds of an auditory at Edinburgh, in the course of a competition of skill on the Highland bagpipe.

'Towers of the most solid construction overthrown; columns broken in pieces; the remains of magnificent gothic windows suspended as it were in the air; pyramidal steeples, more than a hundred feet high, of stones so solidly laid, that it being difficult to demolish them entirely, they were pierced through and through and indented in every direction; winding stair-cases which seem to stand without any foundation; altars heaped upon altars under the remaining vaults; fragments of friezes, capitals, entablatures, scattered among sepulchral tablets, and mutilated tombs; the wreck of cloisters, chapels, porticos; and some columns still maintaining an erect posture in the midst of such wide-spread havoc: such is a rapid sketch of the picture presented by these extensive ruins, which strike the man, who beholds them for the first time, with dread and astonishment.'

'The whole of this entertainment was so extraordinary, and the impression which the sounds of this wild instrument seemed to make upon the greater part of the audience was so very different from that which they made upon me, that I could not avoid conceiving that the lively emotions exhibited by the persons around me were not occasioned by the musical effect of the air itself, but by an association of ideas which connected the discordant sounds of the bagpipe with some historical facts thus brought forcibly to the recollection of the audience. There are scarcely any traces of a written language among the Highlanders, either in manuscripts or upon their monuments; it may therefore be presumed that they have had recourse to songs to transmit to their posterity the history of the events in which they were deeply interested. Accustomed to hear these airs from their infancy, and taught by their parents to connect them with transactions which are to them of the greatest importance, they never hear them without being strongly affected. It is not therefore astonishing that they are so passionately fond of this kind of music.'

In the course of the author's travels in Derbyshire, he has been successful in discovering some physical curiosities which had been previously unnoticed; and he infers, after a long discussion, that the toad-stone of that county is entirely foreign to volcanos, and precisely the same with the Swedish trapp.

Some few mistakes occur in this work with respect to the statement of facts; but they cannot be severely censured, when we reflect, that, in giving details so numerous and intricate, the traveller has, in several instances, been obliged to rely upon common report, or the communications of others whose caprice or interest may have been instrumental in misleading him.

M. Saint-Fond has, in his researches, united the most zealous attachment to the arduous pursuit in which he was engaged, with uncommon perseverance and profound observation; and the present Travels abound in many curious sources of gratification and delight to the admirers of natural history.

The translation is, in general, executed with fidelity and spirit.

Some mistakes occur with respect to distances and the names of places, which we hope will be corrected in the next edition. For instance, Dr. Herschell's house is stated to be about twenty miles distant from that of Sir Joseph Banks. It is only thirteen miles. Bugden, on the Stilton road, is called Dugden; and Whitham is called Wintham.

A Companion and Useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire; and to the Curiosities in the District of Craven, in the West-Riding of Yorkshire. To which is added, a more particular Description of Scotland, especially that Part of it called the Highlands. By the Hon. Mrs. Murray, of Kensington. 8vo. Nicol. 1799.

MRS. Murray declares in her address, 'that she is an author neither for fame, nor for bread, but because she thinks her Guide will be really useful to adventurers, who may follow her steps through Scotland, and to the Lakes of Cumberland, Westmoreland, and Lancashire.' She is, however, entitled to that kind of fame which is the reward of accurate information; and her book will, no doubt, prove profitable, from the uncommon care with which she has pointed out objects worthy of notice, and acquainted travellers with the means of seeing them in a safe and satisfactory manner. The plan on which both the Guide to the Lakes and that to the Beauties of Scotland are executed, has not, we are inclined to think, been ever carried into effect, in the course of any other person's travels, with equal correctness and judgment.

Her

Her description of Scotland, particularly the Highlands, may also be classed under the head of a Guide on a more enlarged scale. It is almost literally a description of the face of the country, without any regular enquiry into the customs, manners, and employments, of the inhabitants. The simple beauty of nature is her hobby-horse, and she rides it through the Highlands with great spirit and in contempt of every danger. She has ventured into many situations which had discouraged the boldest adventurers, and, regardless of the inclemency of the weather and the difficulties of the country, her "undaunted mettle" has enabled her to equal *Amazonian* vigour in bearing fatigues and in surmounting perils. We find her at one time skipping over dreadful precipices or creeping through broken rocks, and at another piercing thick woods. She is now engaged in climbing stone walls of no common height, and now amuses herself with wading through small rivers. Mrs. Murray's pedestrian labours will be read with astonishment by her sex, and in feats of activity she is not inferior to the *Chevaliere d'Eon*. Of many striking instances which occur, one will be sufficient to shew the fortitude and agility which she has displayed in the most perilous situations, to gratify her favourite passion for the charms of simple nature. Her visit to the Fall of Fyres is thus described:—

'After waiting till the horses were ready to proceed, I walked to the fall, leaving the carriage to follow me. At that time the rain had ceased; but the ground was every where swimming, and the trees and torrents streaming.

'Mr. Baillie had, with infinite consideration and kindness, sent with me a very clever intelligent Highlandman, to whose assistance I was indebted for a full and complete view of the Fall of Fyres from every spot that was possible for it to be seen. The road, about a quarter of a mile from the hut, quits the lake, (on whose steep banks there is no possibility of proceeding farther,) and strikes up through the mountains towards Strath Errick. Within about half a mile of it, the thundering noise of the fall announces the approach to it. The first station I attained was on a promontory, at the distance of about a hundred yards from the fall, and about a hundred feet above the surface of the water after its fall, rushing round the rock. I saw, from this first point of view, the river issuing with violence from its confined channel above, and dashing over broken rocks down to the pool; but a projecting slip of green bank, and other obstacles, screened from me the better half of the cataract. The rocks on each side the fall are clad with hanging trees, chiefly of birch, mountain ash, and young oak, peeping through the expanded spray. The river, after running from the pool, has several other projections to compass, before it reaches the foot of the promontory on which I placed myself; I was in ecstasy with all around me; but to get to

this station was a bold adventure (for a woman) when the ground is wet, being obliged to creep from one slippery bank to another, and to step from rock to rock, supported only by stumps and branches of birch, and in continual danger of tumbling headlong over pieces of rocks, and into bogs. But I was determined nothing should hinder me from seeing this grand object in all possible points of view. On my return from the promontory I met four travellers, males, not very active in body, who came tumbling and slipping down the banks, with fright and dismay, that made me smile. They stared at me, as much as to say,—how came you there! But bad as the first scramble was, it was nothing in comparison to the hazard (in slippery weather) of creeping to the green bank, close to, and in front of the fall. My postillion's curiosity had carried him thither before me: he met me at his return, to tell me it was impossible for me to venture to the green bank; and if I did, at least, I should be wet through in a few minutes. I could not be much worse in that respect than I was; for my shoes and stockings were by that time complete brown boots, so covered were they with dirt and slime. By the help of the Highlandman, and my own servant, I however slipped, and hung by trees, and clung to pieces of rock, until I got down on the desired bank, which is on the whole not more than two yards wide, and projects, perhaps, twenty or more feet in direct front of the fall. This bank, whether by art, or worn away by frequent visitations, I cannot say, but there is on it a sunk path, in the middle of this slip of rock, (in shape like a marrow-spoon,) sufficiently wide to take in the legs of those who venture themselves in it: the bank rises on each side, and at the end of the path, forming a green earthen parapet, about knee high. I advanced to the furthest point, looking at the vast leap of the river, and tracing its course from the pool round the green bank on which I stood, two hundred feet below me, winding and dashing towards the promontory on which I had first gazed; and the top of the cataract was two hundred and seventy feet above me! The noise, as it was a flood, was beyond belief; it was impossible to hear any other sound; and the spray, in a great degree, deprived me of sight and breath; and obliged me to lay myself down on my stomach, upon the green parapet, and every now and then, by gulping, and shutting my eyes for relief, I was by intervals enabled to look and breathe; to admire, and I might say, almost adore. The river, in its fall, diffused its spray in every direction to a vast distance, over my head, and far beyond my station. The water bounded from the pool, rising like innumerable high fountains, and in the return fell with prodigious force and weight against, and partly upon, the green bank, by which, and the spray, I was in a few minutes pretty well drenched.

A considerable part of the book is injudiciously occupied with the relation of legendary tales, popular traditions, and historical events, that are too commonly known to require any repetition. The following passage will at once serve as a specimen

men of the importance of such subjects, which she introduces to the attention of the reader, and of the general style of her tour :—

‘ It is said an Earl of Atholl, called Black Jock of Atholl (it was before the Murrays enjoyed that title), married a daughter of the house of Rattray; and her father giving her less of his property than Jock expected, he, without ceremony, came down from Atholl with a band of ruffians, suddenly intruded upon his father-in-law, as he and his household were at prayers, and murdered him and all his family, except one son, who fled. Jock made no scruple of helping himself to the chief of Rattray’s possessions; and the times were such, that no retribution could be obtained, nor punishment inflicted on the potent murderer. How the estate of Craig Hall returned to the family of Rattray, the legend does not say.

‘ Another instance of the arbitrary state in which Scotland was held in old times, both in public and private affairs, is the melancholy fate of the wife of an Erskine, a lord of session, whose title was Lord Grange. It was suspected that the lady, by some means or other, had got at the knowledge of some state papers of infinite consequence; and as poor women are set down, in the minds of all arbitrary men, to be incapable of keeping a secret, Erskine and his son were determined to secure the one contained in the papers in question, by putting it out of the lady’s power to divulge any thing she knew of the matter. To accomplish their design, the husband and son privately conveyed her to the island of St. Kilda, there put her on shore, and left her to shift for herself; and sailed back again, without a living being having missed them, or suspected what they had executed: nor could the lady’s place of concealment be discovered by her friends, although they made every effort in their power to find out whither they had conveyed her, but to no purpose; nor could the unnatural husband and son be punished for their crime. The island of St. Kilda afforded no implements for writing, and the lady’s history would never have been known, had she not worked it on her muslin apron with her hair. Her family, by some means or other, after her death (which happened at St. Kilda, near thirty years after her banishment) got possession of this curious piece of work, and preserved it with great care, as a memorial of her sufferings, and of the tyranny of the times in which she lived.’

Mrs. Murray’s book must be considered as a valuable acquisition both to the common and to the curious traveller. The Guide accurately states the distances between the different places, notices the inns, and describes the state of the roads for travellers; and the Tour through the Highlands not only gives details of the principal objects worthy of attention, but points out others, which have been neglected by preceding travellers.

Lord Sandwich's Voyage. (Concluded from Page 363.)

IN our former article we have traced Lord Sandwich's progress till his arrival at Constantinople; and we now with pleasure resume the task of following him through the remaining part of his voyage. Although we have observed, that the portion of the volume, of which we have already given an account, will probably be held in high estimation by a very considerable class of readers, our own opinion is, that the most valuable part of it is that on which we are now to enter, relative to the Turkish empire,—the manners and customs of the people, the nature of the government, and the history of the revolution in 1730. For often as we have seen the character of that people described, and many as are the accounts of the singular system by which they are governed, we have met with no work which conveys to us a more distinct or connected idea of the whole, than is to be found in the details with which this noble author has here favoured us. From the extension of commerce indeed, and the more general diffusion of knowledge, which have taken place since the æra of this voyage, we are now necessarily much better acquainted with the affairs of Turkey than we were at that time: but still there is much curious matter contained in this account; we have a clear and concise view of the whole; and the reader will at least find himself every where entertained, if he does not in every article receive a great accession of knowledge.

His Lordship begins with a very short and general description of the city of Constantinople. He justly observes, that it is a subject which has employed the talents of many authors; adding, however, in general, that it far surpasses all the ideas which one may form of its grandeur and magnificence.

'From every part one meets with new objects of admiration. The diversity of colours that adorn the houses, the verdure of lofty cypresses, the towering height of the minarets, which at a distance resemble so many obelisks, and the splendid domes of the royal mosques, built on the summits of the seven hills, which this vast city contains in its circuit, form a prospect which, for beauty and variety, far exceeds the most sanguine expectation. If the outward view excites the admiration of strangers, the convenience of its situation is as well worthy their attention. Built upon a neck of land between two seas, it seems to have been formed for the seat of empire, while its secure and spacious harbour invites the most remote nations to resort to it, profiting by the advantages of a flourishing trade.' P. 124.

But as the same judicious reason, which induced the noble author to decline any very exact description of this great city, will with double force excuse us from mentioning even those objects which he has thought deserving of more particular notice, we shall pass immediately to those other matters which, in common with him, we esteem of much greater interest and importance.

After mentioning the ridiculous presumption with which the Turks believe that all the other nations of the earth have been formed for the sole purpose of being subjected to their dominion, and depend

depend for their happiness wholly on their generosity, and the bigotted obstinacy with which they prefer adhering to their own primitive ignorance to the adoption of the improvements of christians, his Lordship thus describes the fairer side of their character:—

‘This people, however; who in regard to the more enlightened nations usually appear under the character of barbarians, are endowed with many shining qualities, which must necessarily turn to the shame and dishonour of those who have the good fortune to enjoy many considerable advantages which they are wholly strangers to. Their piety towards their Creator, the exact observance of the laws of their religion, the obedience to the laws of their sovereign, their respect to their superiors, their charity towards all distressed persons, their sobriety, their moderation, their unexampled integrity in trade, and the gravity and solidity which they express in all their actions, are virtues which are seldom wanting even to those of the meanest rank. In their conversation they always behave with such affability and modesty, that an improper gesture, an indecent expression, of an ill-timed demonstration of mirth, would be sufficient to cast a blemish on any person's reputation. When a Turk addresses his equal, he gives him the title of brother; if it be one older than himself, he calls him master; if one of fewer years, he speaks to him by the name of son. Their union among one another is unexampled. Every Mussulman or true believer thinks himself obliged to exert his utmost strength in the defence of any of his brethren; and in the common cause no danger is great enough to deter them from prosecuting their purposes.’ The author adds, ‘They are, notwithstanding, haughty and arrogant in their prosperity; and, on the contrary, mean and abject under the frowns of fortune.’ P. 139.

We believe this character to be in most points just, though his Lordship has given a different turn to some of the traits from what we should think the natural construction. The sincerity, the sobriety, and perhaps the charity, of the Turks, and the general decency of their deportment and conversation, we admit to be real and characteristic virtues. But their superstitious observance of the externals of their religion, their abject submission to the government of acknowledged tyrants, their union among themselves, which sets each of them at war with all the world besides, are qualities which in the above delineation are considerably indebted to the colouring they have received.

To give his readers a distinct idea of the customs of this people, the author has justly thought it necessary to begin with some account of their religion. Of this we need say nothing, as it is simply an abstract of the chief articles of the *Alcoran*. After describing the state of subjection in which the Turkish women are kept, and the neglect with which they are treated, the account proceeds, as if he wrote *en amore* on the subject:—

‘The women, however, have their revenge; and judging it not unreasonable to recompence themselves for the neglect of their husbands, by admitting in their room some young man, more sensible of the blessings conferred on him, shew such skill and understanding in laying

laying their schemes to procure their mutual happiness, that they give their lovers every day fresh occasion of admiring their perfections. Their *measures* for procuring opportunities of frequent interviews are always so well *laid*, that a discovery is next to impossible; and we may venture to affirm, that a person who had ever experienced an intrigue with a Turkish woman, would have no farther taste for the ladies of any other country, whom they would find, in every particular, so much their inferiors. The cleanliness and sweetness of their bodies, their advantageous dress, which seems made purposely to inspire the warmest desires, the tenderness of their expressions, their words and actions, which seem enough to declare the unfeigned sentiments of their hearts, their grace, air, and beauty, are sufficient to captivate the most unconquerable breast; while their sincerity and unequalled constancy are capable of fixing their lover's affection. They are so far from being interested in their passions, that they are always ready to sacrifice whatever belongs to them, so it may procure their lover's advantage, which is the consideration that they ever keep most at heart; letting slip no opportunity of loading him with presents, thinking themselves more than repaid by his preserving inviolate his constancy and affections. Not but that there are many instances of women, who in their intrigues have acted upon no other principle but that of satisfying their own sensual desires, who, being enamoured *with* some imprudent young man, have introduced him into their harems in woman's cloaths, where they have kept him till their passion was in some measure abated, after which they have freed themselves from a discovery by inhumanly sacrificing their lover. Whenever any of these barbarities are committed, they are purely owing to the rigour and severity with which the law proceeds in relation to all cases of fornication or adultery.

***** P. 158.

The author gives some account of the forms of marriage and of divorce among the Turks, of the sumptuousness of the women's apartments, and the plainness of the furniture of those of the men, of their manner of living, their dress, and the condition of their servants. He then proceeds to consider their government. We are now so well acquainted with the general plan of the Turkish government, that we shall content ourselves with observing, that the reader will here find a very clear account of all the principal parts of it.

Under the title of the Government, Lord Sandwich has taken occasion, besides describing the militia and naval forces of the empire, to give some account of the different orders of men that constitute its population. Independent of Turks—that is, Mahometans—it is composed of Tartars, Arabs, Curdes, Turchomenians, Greeks, Roman Catholics, Armenians, and Jews. He describes the different departments, offices, and ranks, in the state; and, in summing up the whole, observes, that there is no country in the world where public commotions are more frequent, or attended with more dreadful consequences, and that those which arise in the capital are generally of the most fatal nature. In illustration of this, he has subjoined an account

account of the revolution at Constantinople in 1730. Of this part of the work we shall not pretend to give any particular criticism or detail, since this piece of history contains so little superfluous matter, that it would be impossible to do it justice in attempting a general view. We may, however, venture to assure our readers, that, as the subject is itself interesting, so the narrative is drawn with great perspicuity; and, while it informs us distinctly of the facts, is better calculated to convey a just idea of the nature of the Turkish government, than any general account of its members and composition. We shall just remark, that the term *revolution*, we think, is here improperly applied, as the issue did not produce any real alteration in any part of the government: and we must observe, that it would have been some relief to the reader, if the editor had divided the history into paragraphs; for a paragraph of sixty pages is rather too much.

After visiting the city of Chalcedon, on the other side of the channel of Constantinople, the party took their leave of this great metropolis, and, proceeding down the sea of Marmora, passed the Princes islands, the island of Marmora called by the ancients Proconnesus, and the promontory on the coast of Asia where anciently stood the city of Cyzicus. On the southern shore of the entrance of the Hellespont they discovered the village of Lampsaco, where formerly was the city of Lampsacus, dedicated to the ridiculous deity *Præpus*. Having passed the Hellespont, they steered to the promontory of *Sigeum*, now Cape Janissari, on the summit of which was the tomb of Achilles; and, proceeding along the Trojan coast, passed the ruins of the renowned city of Troy, but were prevented from visiting them by an unexpected gale. Lord S. remarks, that this was not the place of the celebrated siege, as some have represented it, it being certain that that city was situated five miles farther in the continent, and that no remains of it were visible even in the time of Lucan. Continuing their voyage, they visited the islands of Tenedos and Mytelene, and, leaving the two towns called Fogia on the left, penetrated through the gulf of Smyrna to the town of that name. From Smyrna they proceeded to Scio, anciently called Chios, which is still, the author says, as remarkable for its wine as it was in the days of Virgil and Horace. The inhabitants of Scio, being in better circumstances, are more civilized, and live in a much more elegant manner, than those of any of the other islands of the Archipelago. They next visited the islands of Nicaria and Samos, the birth-place of Pythagoras; and passing Patmos, where St. John wrote the book of Revelations, and the islands of Leros and Calamo, came to Stanchio, which is the modern name for the ancient Cos: this was the birth-place of Hippocrates, of Apelles, and several other illustrious personages. Leaving Stanchio, they came in two days to Rhodes. In the history of this island we distinguish that of the celebrated Colossus of the Sun, and wish our limits would allow us to extract the description; but we must satisfy ourselves with recommending to our readers, as highly entertaining, the whole account of this place. Cyprus is the next object of his Lordship's attention. Of this likewise we have a very full account, both historical and descriptive, which,

which, however, does not seem to admit of abridgement; and, though we have been extremely gratified in the perusal of it, it has not suggested any observation of sufficient consequence to trouble the reader with.

Four days after their departure from Cyprus, they came to anchor in the port of Alexandria, in *Ægypt*. After describing the boundaries and situation of this famous country, Lord Sandwich proceeds to give some account of the many attempts made to discover the source of the Nile, and the most probable opinion concerning its rise and progress. On this subject later travels have in some measure dissipated the cloud in which it was before involved, and it is probable that it will not be long before the matter will be ascertained to the satisfaction of the most incredulous. Lord Sandwich's account is merely that which he found then most prevalent, and founded on the best authorities. But in this article he has not preserved his usual distinctness. He says, that the river issues originally out of the lake *Gambia*, which is formed by a variety of smaller streams rising about the middle of *Æthiopia*, and that in the country of Nubia it is joined by the *Baharabia*. We know of no lake now called *Gambia*. But we conjecture that his Lordship meant that of *Dembia*, in Abyssinia, in which case it cannot be precisely said to be in the middle of *Æthiopia*. His description of the course of the Nile, and the joining of the *Baharabiad*, leave us little doubt that this was his meaning. It is now pretty well ascertained, that this Abyssinian source is a false one, known to the ancients under the name of the river *Astapas*, and minutely described by Bruce, though probably he had never visited it; and that the *Bahr-el-abiad*, which takes its rise somewhere among the mountains of the Moon, is the real Nile.

His Lordship next describes the inundations of the Nile, the regular publication of its height to the people at Cairo, and the rejoicings which take place when it rises to its most favourable level,—that of sixteen cubits. From this he passes to the character, the religion, and the ancient history, of the *Ægyptians*; and thence to a description of the principal towns which he visited—*Alexandria*, *Rosetto*, and *Grand Cairo*, and of the natural curiosities which the country produces.

We shall extract the following account of the *Chamelion*. After mentioning the many valuable purposes which are answered by the palm-tree in *Ægypt*, the author proceeds—

***** Among these palm-groves are found in the summer time great numbers of *Chamelions*, whose usual colour is of a light green, though it varies its dye according to that of whatever plant or flower the animal rests upon. The common notion of this creature's living upon air is as false as improbable, since they are so far from being contented with so thin a sustenance, that they are rather a voracious than abstemious animal; devouring prodigious quantities of flies and other insects, which are caught in a very particular manner. The *chamelion* being very slow of foot and unactive, it would be impossible for him to take his prey, had not nature taken care to supply those defects by a peculiar gift, which he practises with great success;

ness; for, sitting as if he were inattentive of his prey, the unthinking flies use no caution in approaching him, when of a sudden he darts out a tongue above six inches long; the end of which is concave, and covered with a glutinous matter, so that it is impossible for the fly to escape the blow. The chameleon, with his tail extended, is usually about fifteen inches long, the head of it is pointed at top, the mouth wide, and the eyes very small, but placed in such a manner that the creature can see behind him without altering his position. It's feet are formed something like hands, and it's tail is generally coiled up in a circle. In the heat of the summer the females lay their eggs, and cover them up in the sand, which are hatched the next spring by the heat of the sun. When I came from Rosetto to Alexandria, I brought with me nine of these animals, which I hoped to be able to keep alive by feeding them with flies, which they devoured with great eagerness, but the winter coming on, they all of them died in a very short time. I had the curiosity to open one of them, out of which I took fifty-two eggs, of the size and colour of swallows' eggs, being as white as snow.' P. 438.

We need hardly trouble our readers with saying any thing of Lord Sandwich's account of the Pyramids and the Catacombs, these singular curiosities having been so often examined and described. Of the former, he is clearly of opinion, that they were intended for sepulchres of the dead, and for no other purpose.

The government of Egypt is totally different from that of all the other dominions of the Grand Signor, the power being entirely vested in the chiefs or beys of the country, who displace the pacha at their pleasure. The inhabitants are for the most part Coptes and Arabs. In describing the Arabs, his Lordship informs us, that certain families among them have a secret by which they defend themselves from the sting of the viper:—'It was in an apothecary's shop that I saw one of these people come in with a bag of an hundred, who, after he had made his bargain, seated himself on the ground, together with his two companions, and taking the vipers out of the sack one by one, cut off their heads, skinned, and gutted them, in which manner they are obliged to deliver them before they receive their payment.' P. 484. . . . This faculty is not peculiar to these people. We have read the same of the Cherokee Indians in America, in the accounts of Mr. Robert Adair.

After a stay of six weeks at Grand Cairo, Lord Sandwich descended the Nile to Alexandria, and, an insurrection of the Arabs preventing him from satisfying his curiosity any farther in the neighbouring country, determined to proceed in his voyage. Crossing the gulph of Sidra, he came to the islands of Kerkina, and from these took his course by the island of Lampedosa to Malta. Here they performed quarantine, and then sailed for Lisbon. After Lisbon, they visited Cadiz, Gibraltar, Malaga, Munda, Carthage, and the island of Minorca, and at Genoa finished their voyage; 'which,' says the author, 'during the whole course of it, had proved much to my satisfaction, and prosperous even beyond expectation.'—This last part of the work is chiefly occupied in an historical account of

Malta, which, though clear, concise, and even elegant, relates to matters too well known to admit of any comment.

On the whole, we will venture to recommend this work to our readers, as containing much matter that even now is curious: it will every where recal to their remembrance events or particularities which they may have learnt from numbers of authors, or convey to them a distinct detail of circumstances, which, though scarcely in themselves new, may not yet have been comprehended within the limits of their reading.

With regard to style, it is far from being classically pure. A kind of antiquated phraseology runs through the whole, and the periods are seldom well turned. Yet we can scarcely entertain a belief that the work was composed at the early age when Lord Sandwich performed his voyage; and if its history received all the advantages of his maturer judgment, as a literary production, it is inferior to what might have been expected from a person of such undoubted taste.

Solitude considered with Respect to its dangerous Influence upon the Mind and Heart. Selected and translated from the original German of M. Zimmerman. Being a Sequel to the former English Translation. 8vo. pp. 316. Dilly. 1798.

Solitude; written originally by J. G. Zimmerman. To which are added, Notes historical and explanatory; a copious Index, and four beautiful Engravings by Ridley. 2 vols. 12mo. pp. 338. 13s. bds. Verner and Hod. 1799.

THE advantages of solitude, and the attractions of society, have not infrequently been expatiated upon by their respective devotees. The pensive recluse has recommended the former with a misanthropic zeal; the man of gaiety has yielded to the latter with an inconsiderate avidity. Each has erred, from the most common source of human error, by pursuing their opposite propensities to an extreme. That *man* was not originally framed for a life of sequestration, we have the highest authority for knowing, since the beneficent Being who called him into existence, declared it "not good for man to be alone." Domestic calamity or worldly disappointment, a wounded heart or a distempered mind, are among the primary causes which induce abstraction from society. A combination of these causes gave birth to the sublime contemplations of Young; and it is from a similar origin that we derive the philosophical reflections of Zimmerman.

Our Helvetian moralist, who may now be considered as naturalized to most English readers, was a native of Brugg, in Switzerland. His father, a member of the Provincial Council, superintended the education of his son till about the age of fourteen, when he was sent to the university of Berne. But

scarcely had he entered on his course of study, when he lost his paternal instructor, at a period of life that rendered him sensibly alive to the misfortune. He continued his residence, however, at the university, and prosecuted his studies in philology, metaphysics, and the *belles lettres*, for five years; at the end of which time he prepared to consult his mother on the profession he should choose, and to pay her a visit of filial attention: but at the very moment he meditated this visit, his mother was taken from him. He then determined to enter upon the study of medicine under the celebrated Haller: his mind, however, was continually occupied in the acquirement of scientific knowledge and classical literature; and he attained so great a proficiency in the English language as to become familiar with all our best poetry. After four years passed at Gottingen, with unremitted application to books, his health became affected by his sedentary employments, and many alarming symptoms appeared of that grievous malady the hypochondria. To dissipate its baneful effects he travelled through Holland, visited Paris, and returned to Berne, much benefited by his tour; and as his devotion to study had not extinguished the sensibilities of his heart, he became enamoured with an accomplished young lady nearly related to professor Haller, with whom he soon united himself in marriage. He then retired to his native place, where he practised as a physician; and where reading and composition became the sole amusement of his leisure hours. In this literary seclusion he is reported to have sighed after more general society; the want of which resource made such a deep impression on his mind, that he fell into a state of nervous languor, or peevish dejection of spirits. Yet this saturnine depression did not interrupt the regular discharge of his professional duties; and he seldom visited a patient whom he did not depart from as a friend. Under these circumstances he passed fourteen years of an unsatisfied life, till his friends, conceiving that his mind might be restored to its former tone, by changing the scene, and enlarging his sphere of action, procured him the post of principal physician to the King of Great Britain at Hanover. He soon departed from Brugg to take possession of his new office; but the carriage in which he and his family were conveyed was overturned as it was entering the gates of Hanover, and his wife's mother fractured her leg. In three days after his arrival, death deprived him of a valuable friend, one of the lords of the regency; and his colleague contrived to vex and thwart him in the discharge of his official duties. He soon after was plunged into the deepest affliction by the loss of his amiable wife, who expired in his arms on the 23d of June 1770. The poignant sorrow he felt on this occasion so much increased

a local complaint under which he before had laboured, that he was compelled to undergo an operation. This was performed with great skill and success. But he still was destined to undergo a painful vicissitude; for he soon experienced a new source of uneasiness in the death of his mother-in-law, who, except a son and daughter, was the only companion of his domestic hours. His children, too, those common comforts to a parent, were to him additional causes of anguish and distress. His daughter, from her earliest infancy, had discovered symptoms of a decline, which seemed to defy the powers of medicine. During their residence in Switzerland, a young man had conceived a violent attachment for her, and it was mutually agreed by their parents that an union should take place; but soon after her removal to Hanover, for some cause still unexplained, he put a period to his existence. This event gave a mortal shock to her feeble constitution, and in the summer of 1781 terminated her life. But the state and condition of his son was still more distressing to Zimmerman than the death of his beloved daughter. This unhappy youth, who discovered the finest fancy and the soundest understanding while he was at the university, either from a malignant scrophula or from too intense application, fell into a state of mental languor, which ended in a total derangement of his faculties, and he has continued a perfect idiot for more than twenty years. Such were the calamitous incidents in the life of our philosopher, who paid the debt of nature in October 1795; and we have stated them in a brief detail, that the feelings which gave a bias to his opinions may be distinctly known, and sometimes recollected in balancing his argumentative accounts between Society and Solitude.

The two English translations of M. Zimmerman's production now before us, may be regarded as supplemental to the volumes which were published by the same proprietors about two years ago. As literary competitors for public favour, we have little hesitation in saying that the *latter edition* has several superior claims. It is very ingeniously diversified by apposite quotations from the writings of Milton, Shakspeare, Young, Pope, Thomson, Armstrong, and other distinguished poets, which serve to enforce the author's reasoning, or to elucidate his sentiments, and give variety to the plan of the original work. Numerous notes are superadded by the English editor, illustrative of the text, or explanatory of different allusions to persons or things; and a very useful index is subjoined for purposes of reference to the biographical or historical information diffused throughout the volume. In all these valuable addenda the octavo edition is wholly defective. A short extract from each, for the sake of comparison, may afford a specimen of the

the manner in which the two translations are executed. The first, in our opinion, has a tumid affectation of Gallic phraseology toward the close, which renders the sense obscure.

‘To many, solitude, like religion, has been pictured with so sad and forbidding an aspect, that they carefully banish it from all their prospects of hope, and scenes of enjoyment. They fly to it only in the transports of passion, the languor of disappointment, or the bitterness of shame; at seasons when they are incapable of enjoying its advantages, even could they understand them. But he who knows the true nature and influence of solitude, (like him who is acquainted with the efficacy and virtues of religion) will seek it in the plenitude of his joys, as the only means of *containing their fulness*: he will retire to it to taste at leisure all the richness of his content: he will fly to its *uninterrupted openness*, to expatiate at large in his happiness, unconfined by the restraints, undisturbed by the importunities of company.’ P. 17, 8vo. edition.

‘Solitude, as well as religion, has been represented in such dismal, disagreeable colours, by those who were incapable of tasting its sweets, and enjoying its advantages, that many dismiss it totally from all their schemes of happiness, and fly to it only to alleviate the bitterness of some momentary passion or temporary adversity, or to hide the blushes of approaching shame. But there are advantages to be derived from solitude even under such circumstances, by those who are otherwise incapable of enjoying them. Those who know the most delightful comforts, and satisfactory enjoyments, of which a well-regulated solitude is productive, like those who are acquainted with the solid benefits to be derived from religion, will seek retirement, in the hours of prosperity and content, as the only means by which they can be enjoyed in true perfection. The tranquillity of its shades will give richness to their joys; its uninterrupted quietude will enable them to expatiate on the fulness of their felicity; and they will turn their eyes with soft compassion on the miseries of the world, when compared with the blessings they enjoy.’ P. 21, 12mo. edition.

This second volume has an obvious advantage over the former, in contrasting the dangers with the beneficial effects of solitude. Both sides of this interesting subject are now examined and compared, though with an eye of venial prepossession toward that particular propensity by which the author was piously impressed. Religion, indeed, inculcates, nay enforces, occasional retirement; though it no where recommends a total seclusion from mankind. The very wants of human nature are so many arguments against the practicability of any such scheme; and even monastic institutions give it no support when they are properly considered in the light of detached societies,

societies. With the moral Beattie, however, we cordially exclaim,

“O SOLITUDE! the man who thee foregoes,
Shall never know the source whence real grandeur springs.”

And we may farther assert with the amiable Miss Seward,

“All is not right with him, who ill sustains
Retirement’s silent hours.”

SONNET 94.

The pressure of new publications allows us not to assign so large a share of our Review to the present work as its importance would otherwise demand; but we can warmly recommend its entire perusal to every person of serious reflection, and will conclude our observations by giving the author’s general retrospect of his subject:—

‘To love all mankind, and to promote, to the utmost of our power, the happiness of all those with whom we are more intimately connected, is the highest injunction both of morality and religion. But this important duty certainly does not require that we should surrender ourselves with servile obedience, or abject submission, to any one, however superior he may be, either in talents, in station, or in merit. On the contrary, it is the duty of every one not only to cultivate the inclination, but to reserve the power of retiring occasionally from the world, without indulging a disposition to renounce its society, or condemn its manners. While we assert, with manly resolution, the independent spirit of human nature, our happiness may be considerably augmented, by extracting from the multitudinous affairs of the world the various enjoyments and wise instructions it is capable of affording. SOCIETY is the school of wisdom, and SOLITUDE is the temple of virtue. In the one we learn the art of living with comfort among our fellow-creatures; and in the other, of living with quietude by ourselves. A total retreat from the world would lay us aside from that part which Providence chiefly intended us to act; but without occasional retreat, it is certain that we must act that part very ill. There will be neither consistency in the conduct, nor dignity in the character of one who sets apart no share of his time for meditation and reflection.

‘Sweet SOLITUDE! when life’s gay hours are past,
Howe’er we range, in thee we fix at last.
Toss’d through tempestuous seas, the voyage o’er,
Pale we look back, and bless thy friendly shore.
Our own strict judges, our past life we scan,
And ask if glory hath enlarg’d the span;
If bright the prospect, we the grave defy,
Trust future ages, and contented die.’

12mo. edition,

The History of the Thirty Years War in Germany. Translated from the original German of Frederic Schiller, Aulic Counsellor, and Professor of Philosophy at Jena, by Captain Blaquiere, of the Royal Irish Artillery. 8vo. 2 vols. 12s. Miller. 1799.

SCHILLER, whose dramatic productions have been the subject of general admiration, appears now for the first time in the English language as a historian. The talents necessary to constitute the poet and the historian are so materially different, that literature, ancient or modern, furnishes very few instances in which they have been happily combined in one person. Buchanan and Voltaire are striking examples of the versatility of human intellect; and while the proofs of their poetical excellence are incontestible, it is impossible to deny to their historical labours a considerable portion of merit. Their most zealous panegyrists must, however, allow, that the latter are too frequently debased by inaccurate statements, partial representations and prejudices, altogether repugnant to the nature of the task which they undertook. As their defects shew in a strong point of view the difficulty of excelling in two branches of composition, so very different from each other, the success of Schiller in the present work is the more conspicuous. He is free from all religious and political influence, and untainted by the spirit of party-prejudice, which is known to have transmitted its contagion to recent times, even after the lapse of several centuries, and when the origin of it was no longer thought of, or but faintly remembered. In his matter, order, and style, he is correct, clear, and vigorous. In the relation of facts, the most authentic documents appear to have been consulted; he has investigated with sagacity, and described with precision, the various motives which gave birth to, and the consequences that resulted from, a war, which for thirty years desolated the finest provinces of the empire, destroyed nearly half a million of men, and retarded during half a century the progress of civilization. He has frequently succeeded in exemplifying the force of moral philosophy, by his judicious and instructive reflections on the actions of mankind; and many of his characters are drawn with great delicacy of discrimination.

Such are the general claims of Schiller to historical reputation; but, desirous as we are to applaud whatever is worthy of encomiums, it is also our duty to notice the defects which occur in this interesting production. In accounts of great importance, we are disgusted with the introduction of trifling remarks, petty details, and trivial anecdotes, that impair the dignity of the subject. Many of them, unimportant in their own

own nature, and still more so in their relation to the immediate object, are recited with all the paltry minuteness of modern romance. Some are highly improbable, and others are marked with the characteristic features of the ridiculous. In this respect, the author is *maximus* in *minimis*, and in Schiller, the historian, we discover Schiller, the dramatist. In his descriptions, the vivacity of the poet is sometimes carried to an unwarrantable excess; not that a lively imagination is inconsistent with the spirit of history, since it may, and indeed ought to be used, in giving an adequate idea of exalted and generous actions; but our objection to Schiller's application of it arises from a luxuriance of colouring, indiscriminately lavished on subjects of indifference, that could not have been too simply related.

The most satisfactory specimen of the vigour and richness of the author's descriptive talents is, perhaps, that which represents the deplorable calamities produced by the ravages of war.

'In plains which had formerly possessed plenty and happiness, and over which thousands of people were spread, nothing but devastation was now to be seen; the fields, abandoned by the industrious husbandman, lay waste and uncultivated, and where a young crop or a smiling harvest appeared, a march of soldiers destroyed the fruits of a twelvemonth's labour. Burned castles and villages in ashes lay upon all sides the melancholy objects of contemplation, while their plundered inhabitants repaired to join an army of incendiaries, and retaliate upon their fellow-citizens that fate to which they themselves had been the first victims. In order to avoid oppression, recourse was had to violence. The towns groaned under the licentiousness of undisciplined garrisons, who squandered the property of the inhabitants, and exercised the utmost disorders. While the march of an army laid waste an entire country, or plundered it by winter-quarters or contributions, the industry of a whole year was effaced by the ravages of a month. The fate of such as had a garrison within their walls, or in their neighbourhood, was the most unhappy, because the victors trod in the footsteps of the vanquished, and no greater indulgence was to be expected from friends than from enemies. All these different calamities, brought want and hunger to their utmost pitch; and the miseries of the latter years were increased by a sterility. The crowding of people in camps and quarters, want upon one side, and excess on the other, occasioned contagious distempers, which were more fatal than the sword. All the bonds of social life were dissolved in this universal confusion; the respect for order, the fear of the laws, the purity of morals and of religion, were lost under the weight of an iron sceptre. Anarchy and impunity disdained every law, and men became ferocious according as their country was wasted. No situation was longer respected, no property was secured from plunder. The soldier,

soldier, in a word, reigned, and that most brutal of despots often made his superiors experience his own power.'

It might have been justly expected, from the many proofs which Schiller had previously given of his deep knowledge of the workings of the human heart, that his characters would be highly finished; and that expectation has not been disappointed. Those of Wallenstein, Gustavus Adolphus, and Tilly, are unquestionably the best; and the author's observations immediately arise out of a minute consideration of the motives, which, arguing from effects to causes, produced the extraordinary events he has occasion to record.

The first volume of this work appeared in the Historical Calendar for the Ladies, published at Leipzig in 1791, and the general approbation with which it was received induced Schiller to write the second. The history is, in a considerable degree, imperfect, as it does not extend to the memorable treaty of Munster, in Westphalia; an event, certainly, of more importance to the general politics of Europe, and to the particular interests of the Empire, than all the singular occurrences and splendid operations for which the Thirty Years War is celebrated.

The translator, who states himself to be 'a young and inexperienced writer,' deprecates the justice of criticism, by admitting that he has given but a very feeble copy of the original. His faults are indeed numerous, but he has frequently succeeded in catching the spirit of the author, and invigorating his version with the impassioned energy of Schiller.

Historical and Philosophical Memoirs of Pius the VIth, and of his Pontificate, down to the Period of his Retirement into Tuscany; containing curious and interesting Particulars, derived from the most authentic Sources of Information, concerning his private Life, his Disputes with the different Powers of Europe, the Causes which led to the Subversion of the Papal Throne—and the Roman Revolution. Translated from the French. 2 vols. 8vo. Robinsons. 1799.

THIS work is evidently written by a firm supporter of the new philosophy, and a zealous advocate of revolutionary principles. The reader, therefore, cannot be too cautious in guarding against the political tenets which are industriously blended with historical events and domestic anecdotes; and as the grand criterion of the credit which we are required to give to any author principally depends upon the degree of interest which, from his passions, prejudices, and personal connexions, he may be discovered to have in the relation, we must observe, that the writer of the present Memoirs has,

in many instances, furnished strong grounds for diffidence, with respect to the authenticity of his statements, and the impartiality of his details. He has, however, in his favour, perspicuity of method, strength of argument, and a judgment capable of profound discrimination, that might have been happily applied to a nobler purpose. He professes himself an historian and a philosopher; yet he treats Pius the VIth as a fallen *enemy*, while the candour of history disclaims all enmity, and the true spirit of philosophy triumphs over every degrading motive of rancour and animosity. He does not indeed *preach* the doctrine of intolerance, but he *practises* it; he does not trample, with brutal rage, on the body of the unfortunate pontiff, but he points out the venerable old man, expiating his errors, immured in the prison and galled by the fetters of the *great nation*, as an object of universal contempt and scorn, and a glorious cause for the reciprocal congratulations of regenerated philosophers.

The subversion of the Papal throne must leave a deep impression on the memory of mankind, and the various causes which led to that event are traced with considerable accuracy. The union of temporal power with a divine legation, derived from the infatuation of illusion, could only last while the illusion was kept up. But that illusion had experienced a gradual decline for nearly three centuries, and was completely dissipated towards the close of the eighteenth. The spiritual authority of the Pope had ceased, or was little respected, and Pius found himself, like every weak and petty prince, a prey to the stronger powers. He had been treated with contempt by Emperors, Kings, and Princes; by Roman Catholics, Lutherans, and Greeks; but it remained for Republicans, without any religion, to strip him of every kind of dignity, and treat the patrimony of St. Peter as a conquered country. It was evident, from the moment in which the French arms proved triumphant in Italy, that no measures, however wisely planned, or vigorously executed, could ward off the impending blow which threatened the downfall of the Holy See; though we are inclined to think with the author of the *Memoirs*, that the fatal moment was accelerated by the timid and fluctuating system of politics adopted by the court of Rome.

Although the work abounds in many interesting circumstances, it can by no means be considered as a particular account of the life of Pius; and it is properly remarked in the preface, that it is proposed only to offer materials for his history. The author begins his relation with the demise of Clement the XIVth, observes that Pius was but imperfectly known before his elevation to St. Peter's Chair, and admits that to great external advantages he joined the reputation of strict probity and considerable talents. With the previous circumstances of his life we are left unacquainted, if we except a summary of it till his exaltation to the Pontificate, written by the celebrated Cardinal Bernis. In this portrait, drawn by an impartial hand, Pius is represented as possessed of activity and knowledge of various kinds, but there is nothing distinct and marking in the traits that compose it. The intrigues by which the conclave was actuated are related with spirit, and the narrative sufficiently proves that

that the election of the new Pope was not preconceived, but the result of unforeseen circumstances. The manner in which it was announced to the Court of Versailles by Cardinal Bernis, shews the favourable judgment formed of him by that sagacious and accomplished churchman.

‘It is thought that Cardinal Braschi will fill his high station with credit to himself: the public at least has always entertained a favourable idea of him; and nobody denies him information, piety, and the most rigorous probity, from which he has never swerved. While yet a young man, he was honoured with the esteem of that enlightened pontiff Benedict XIV. who opened to him the road to preferment. Although he enjoyed a high degree of favour during the pontificate of Clement XIII. no action was ever imputed to him that could justify a suspicion of fanaticism. Created a cardinal by Clement XIV. whom some evil-disposed persons had prejudiced against him, he submitted silently to his disgrace, and only appeared to recollect the favours he had received. In the beginning of the conclave he beheld with unconcern the project of his election destroyed almost as soon as formed. In a word, the whole of his conduct indicates an *honest man, full of courage, fortitude, prudence, and moderation*. There is no answering, however, for the events which may result from certain circumstances; nor for the change which a too great elevation is apt to produce in the mind and disposition of the greater part of mankind.’—“God alone can penetrate to the bottom of the heart; men can only judge by appearances. The reign of the new pope will show whether, before his election, he wore his own face or a mask.”

The character of the Pope is delineated with a boldness conformable to the true spirit of philosophical adventure, in which the pilot runs the most perilous risks on rocks and quicksands, in order to steer his vessel with triumph into port, after a voyage of ridiculous, because unnecessary, danger. The character is, however, so unconnected in its different parts, that it is necessary to combine them into one continued whole, to give effect to the author’s ideas:—

‘Nobody denied him several brilliant qualities, considerable capacity, an agreeable turn of mind, manners at once noble and prepossessing, an easy and florid style of elocution, as much information as could be expected in a priest imbued with the principles of his profession, and a taste for the arts tolerably correct. Impatient, irascible, obstinate, and susceptible of prejudices, he was, however, neither obstinately rancorous, nor premeditatedly malevolent. Few instances can be quoted of his sensibility; many may be adduced of his good-nature. In less difficult circumstances, and with means proportioned to his views, he would, perhaps, have passed for a prudent sovereign. But his ruling passion was an excessive love of fame, which was the principal source of his faults and of his misfortunes. It was that love of fame, which, when not joined to a strong mind, often degenerates into puerile vanity. He would have wished to signalize his pontificate in every manner; and to associate his name with the most splendid enterprises. His vanity,

which was apparent in every thing, drew upon him frequent mortifications.

‘ But it was in the performance of his pontifical functions, above all, that his taste for ostentation was displayed ; and that his vanity found frequent opportunities of gratification. It must be confessed, that, on those occasions, he was as much favoured by nature as by the pompous ceremonies of the Roman Catholic church. He was in all respects one of the handsomest men of his time. To a very lofty stature he joined a noble and expressive set of features, and a florid complexion, which the hand of time itself seemed to spare. He contrived to wear his pontifical habits in such a way, that they deprived him of none of his personal advantages. In every thing he did he displayed them with a refinement of coquetry which gave great scope to ridicule.

‘ During the time that he was treasurer of the Apostolical Chamber, that is to say, from 1766 to 1773, he was remarkable for his constant application to business, for his contempt of worldly pleasures, and for the regularity of his conduct ; which procured him general esteem. He did not forfeit this character during his cardinalate, which lasted only two years ; and when he was seated in St. Peter’s Chair, excepting indeed the duplicity of which he was suspected, and which the embarrassment of circumstances seemed to render excusable, he was free from all serious reproach.

‘ It is a duty, however, that we owe to truth, to affirm, that those who have known him long, and well, never perceived any thing that could give rise to the smallest doubt as to the purity of his morals, at least from the time in which he was appointed treasurer, to the end of his pontificate.

‘ Pius VI. divided all his time between his religious duties, his closet, and the library of the Vatican. He went out very seldom, and never without company. He had no taste for a country residence, nor even for those innocent amusements which the gravest men allow themselves as a relaxation after their labours. He passed the summer season at the Quirinal palace, and the rest of the year at the Vatican. His only recreation was the visit which he paid almost every year to the Pontine marshes. Constantly taken up with serious occupations, or the duties of his office, he avoided, instead of seeking, the society of women.

‘ As pope, he could not then lead a more exemplary life ; but as a man, and as a sovereign, he no doubt exposed himself to many and serious reproaches. An erroneous opinion had been formed of him in many respects. When rendered more conspicuous by his eminent station, he soon discovered a great ignorance of worldly affairs, particularly of politics ; an obstinacy which never yielded to a direct attack ; and an invincible attachment to certain prejudices, inseparable perhaps from his profession, but of which he neither suspected the inconvenience nor the danger. This we shall have frequent opportunities of observing in the course of these Memoirs. He entertained the most favourable idea of his own capacity. Rather headstrong than firm, he was constantly undoing what he had done ;
and

and this mixture of vanity and weakness was attended with two serious inconveniences. What was no more than inconsistency, and want of resolution, was taken for duplicity. Coldly affable, he never felt a real affection for any one; nor ever knew what it was completely to unbosom himself, unless when fear rendered him communicative.

‘Hasty, impetuous, and sometimes even passionate, he required to be curbed by fear, or soothed by affectionate language, which indicated an attachment to his interest, without hurting his pride. Cardinal de Bernis said of him, towards the end of the year 1777. *I watch over him incessantly, as over a child of an excellent disposition; but too full of spirits, and capable of throwing itself out of the window if left a moment alone.*

‘That excellent disposition was afterwards in great measure spoiled by adulation, the possession of power, and the want of somebody bold enough to tell him the truth, or inclined to take the trouble. Faults gradually manifested themselves that the most clear-sighted had not even suspected. His long pontificate was, besides, a grievance which neither the cardinals nor the people of Rome could pardon him. In short, a concurrence of unlucky circumstances, to which he knew not how to accommodate himself, added to his improvidence and to his vanity, the principal source of his prodigality, and of his taste for brilliant, but expensive enterprises, rendered him in the end more odious than many princes who have been really wicked.’

In this character of Pius, he is principally censured for his vanity, and an eager desire to immortalize his name; and it is further added, that he *was influenced by that motive in all his enterprizes*. But is not this assuming a position, for which the author does not furnish sufficient proofs? We have no solid grounds to induce us to believe, that the late Pope was a protector of the arts, more from ostentation than taste; or that he embellished the city of Rome, more from a desire of transmitting his name to posterity, than from a laudable wish to give employment to different artists, and to beautify that metropolis. His name was justly connected with the celebrated museum which constituted one of the most splendid and useful ornaments of the Vatican. He planned that invaluable collection of ancient monuments, while yet only treasurer of the Apostolical Chamber, and brought it to perfection, when exalted to the Papal dignity. It was to his care, that connoisseurs were indebted for an opportunity of admiring the *Ganymede*, the *Apollo Musagetes*, the *Torso*, the *Laocoon*, and the famous *Apollo Belvedere*. It is to his munificence that Europe is obliged for the engravings and explanations of the principal works of art which were first published in 1783; and the draining of the Pontine marshes, an undertaking certainly too vast for his finances to accomplish, gives him a just claim to the gratitude of posterity. With respect to the ostentatious display of his name in public inscriptions, of which he is accused, it was a custom sanctioned by the practice of his predecessors; and the length of his pontificate supplied him with opportunities to erect, alter, and repair, which other Popes did not possess.

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The author's observations on the manner in which the Pope's subjects were supplied with provisions, are just, and deserve to be noticed:—

'At the head of the department of subsistence was a præfect of the *ammona*, who superintended the whole ecclesiastical state, except the three legations (those of Bologna, Ferrara, and the presidency of the duchy of Urbino). It was he who was particularly charged with the victualling of Rome. All exportation of corn was forbid; and the farmers were exposed to the most cruel impositions; the government buying up almost all their crops at its own price. It retained, however, the power of enriching persons in favour, by granting them particular permissions to export. Thus every thing was calculated to excite complaints, and render misery infallible. This branch of the public affairs was managed with so little address, that it did not even enrich itself while impoverishing the people; but, on the contrary, within the two last years incurred a debt of two millions of crowns.

'Along the banks of the Adriatic sea the fertility of the soil was turned at least to some account; that district producing corn, pulse, oil, wine, wood, hemp, wool, and silk, in tolerable abundance; but on the opposite coast not a twentieth part of the land was in a state of cultivation. What did the Roman government contrive under the pontificate of Pius VI. in order to remedy this evil? It authorised the farmers of estates to till any land in their neighbourhood, whether comprised in their lease or not; but as this permission might prove too weak an excitement to sloth, it decreed, that, where farmers neglected to avail themselves of it, the præfect of the *ammona* might send a plough into the waste lands, and have them sown on account of the Apostolical Chamber. After this they were to remain at his mercy as long as he might think proper. The farmer was thus dispossessed of his rights, and the proprietor was forced to accept, as the rent of his land, thus cultivated without his consent, whatever it produced in a state of pasturage.'

The subjects of the Pope also lay at the mercy of the government with respect to meat and oil; and manufactures and commerce were burdened with ruinous prohibitions, while the wool of the country, which might have been kept for the employment of a great number of hands, was allowed to be exported in vast quantities to France, and afterwards brought back manufactured, and paid for by those who might have clothed themselves by their own industry. The imports into the ecclesiastical state were at the same time enormously great; and it was calculated that the single article of chocolate, received annually from abroad, amounted to nearly two millions of Roman crowns.

The fondness of Pius for his nephews, one of whom was created a Cardinal, and the other a Duke, involved him in expences, which are probably exaggerated, but cannot be justified; and the writer of the Memoirs confidently arraigns his Holiness of violating the laws of the state for their aggrandizement.

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The disputes of the Holy See with the courts of Vienna, Naples, Petersburg, Berlin, and Florence, and his relations with the United States of America, Poland, Sweden, the Republic of Venice, Portugal, and the Dukes of Modena and Parma, are interesting in their details, and appear to be impartially stated.

Of all the passages in the Memoirs, the description of the state of the Roman government, previous to the period of its overthrow, is the most masterly, distinguished indeed for vigour of thought and acuteness of remark, but tinged with that acrimonious spirit of modern philosophy which bursts through every restraint, yet occasionally breathes its discontent in the gentle accents of candour and the mildest toleration.

‘The Roman government was guilty of culpable neglect especially in two particulars on which chiefly depends the prosperity of a state—morality and finance.

‘All classes in the state were tainted with immorality—not indeed that immorality of principle, that unblushing impudence of depravity, which publicly proclaims its infamy, and mocks at all scruple: on the contrary, vice, instead of wearing at Rome a disgusting appearance, cloked itself with all those disguises which could either palliate it or at least render it supportable. It sometimes adopted the language of virtue, and constantly wore the mask of devotion. There, as in almost every country where great importance is attached to religious ceremonies, and where consequently they are brilliant and numerous, people thought they had performed their duty as good men and christians, when they had acquitted themselves of their external obligations. The Romans, even those of the most enlightened class, combined the irregularities of vice with the practices of superstition. In a word, Rome was the true country of modern Pharisees.

‘At their head marched the members of the Sacred College. These, almost to a man, essentially vicious from principle as well as inclination, saw in the catholic religion three objects very distinct from each other—its *morality*, of which the maxims were constantly in their mouths, which they never observed except on occasions of publicity and when it required of them no great sacrifices, and which they boldly violated whenever they were sure of secrecy and impunity;—its *dogmata*, which they professed in public with fanatic emphasis, but which they laughed at in private;—its *discipline*, for the maintenance of which they would have set the universe in flames, provided they could themselves escape the ravages of the conflagration. To render their conduct a complete practical system of depravity, nought was wanting except scandalous notoriety: but, instead of that, hypocrisy closed the black list.

‘Of the three vows by which they were bound, they were faithful to the observance of only one—the vow of obedience; but it was that servile obedience which invites the hand of despotism, and affords a sufficient apology for its oppressions. Under a vain grimace of affected humility they concealed all the refinements and lofty pretensions

tensions of pride. With respect to the most difficult of all the Christian virtues, it is well known how they practised it: that sex which is called indiscreet was not the only one at whose mercy their secrets lay: and, in this particular at least, they bore a strong resemblance to those Cæsars whom they had succeeded.

‘Such models might well be expected to find imitators. Being the channels through which most favours flowed, the organs through which most applications were made, and all possessing a certain share of influence, it was natural that they should be surrounded by clients interested in pleasing them: and to please it was necessary to resemble them. Accordingly, by progressive degrees, all the Romans formed themselves after the example of the cardinals, with such differences only as a more or less refined education might be expected to place between them.

‘All classes, all professions, were infected by the contagion of those corruptive principles: the only exceptions to the general rule were a few individuals of the great Roman families who were peculiarly favoured by nature, some men of letters, and some artists—

Rari nantes in gurgite vasto.

‘It was now no longer by heretics alone that Rome was termed the modern Babylon: every thing there was venal: in civil affairs justice was administered with partiality; in those of a criminal nature, with an indolence which was mistaken for humanity. Crimes were neither watched, nor prevented, nor punished. The police was restless without vigilance: its vile agents, the *shirri*, were a horde of spies and robbers, more likely to increase than prevent disorder in a moment of critical emergency. All the springs of the administration betrayed that want of tone and vigour which is the sure precursor of approaching dissolution. The government often showed obstinacy, but never true firmness; duplicity on all occasions—on none, genuine policy. Feebleness was conspicuous in all its measures; and the national want of spirit was discoverable even in the commission of crimes. Composed of such elements, the Roman state must unavoidably have been, as experience has proved that it was, easy to be overturned, difficult to be again reared from its fall.’

In his subsequent chapters, particularly the consequences of the entry of the French into Rome, and the fate of Pius and his nephews, the author discovers a malignity directly repugnant to historical impartiality and philosophical truth, and the anecdotes introduced with respect to the Pontiff are unsupported by any appearance of authenticity. We cannot dismiss this article without observing, that it contains many subjects calculated to excite great interest, but it also abounds in partial statements and ingenious arguments more adapted to mislead than instruct the reader.

The translator has, in general, executed his task with accuracy and spirit; but, in aiming at energy of language, he sometimes falls into coarseness and pedantry of expression.

Campaign of General Buonaparte in Italy, in 1796-7. By a General Officer. Translated from the French by T. E. Ritchie. With a Narrative of the Operations of the French Armies on the Rhine, &c. &c. Embellished with a Map of the Seat of War in Italy, and the Portrait of the General. 8vo. 8s. Houston, Edinburgh. Crosby and Letterman, London. 1799.

THE author of this work seems, in almost every instance, to be too zealous an advocate for his favourite doctrine of the Rights of Man, and for a revolution, which, according to him, has led to 'the abolition of nearly all the moral and political servitude, that for these twenty centuries has been the disgrace and misfortune of nations,' to deserve the credit due to historical veracity.

It is impossible for detraction to diminish the glory acquired by Buonaparte in this campaign, which is as remarkable for the extraordinary talents displayed in the course of it by the commander in chief, and the indefatigable perseverance and valour of the troops, as for its favourable termination to the interests of France. But when an author attempts to magnify that which is already sufficiently great, his eulogies become fulsome; and when every action, however perfidious, is not only vindicated, but extolled, it requires little penetration to discover in his narrative the unqualified marks of an enthusiastic or mercenary panegyrist, while he reluctantly furnishes but faint specimens of his impartiality. The instances in which motives are misrepresented, and events exaggerated, are so numerous, that were we called upon to support this statement by selections from the book, we should be obliged to make extracts from almost every second or third page. Not satisfied with making his hero triumph over the greatest dangers, and overcome obstacles that were thought insuperable, he chains nature to the chariot of the conqueror, and represents him as more than human.

After describing a series of successful battles fought by the republican troops with Wurmser's army, the author remarks—

'Thus in five days another campaign was terminated; Marshal Wurmser having lost in that short period seventy field-pieces, all the waggons belonging to his infantry, and between twelve and fifteen thousand men taken prisoners, six thousand killed and wounded, and almost all the troops who had come from the Rhine. Besides these losses, a very considerable number of his remaining troops were dispersed throughout the country, several of whom were picked up daily by the French in the pursuit. The whole army, officers and soldiers, universally displayed in this arduous service the most

persevering courage, and from the twenty-ninth July to the fifth August, a period of seven days and nights, *Buonaparte himself did not enjoy one moment of sleep.*"

The campaign is swelled to an unpardonable degree, by the introduction of matter that is perfectly extraneous. The use which is made of Buonaparte's addresses to his army, his letters to his general officers, and his proclamations and answers to the different states of Italy, is certainly justifiable; but what interest has the reader, whose attention has been alone directed to the operations of the campaign, in the letters of the French government, the addresses of the generals sent to Paris on their introduction to the Directory, and the President's answers, in the account of the festival of victories, the harangues of the ministers, and the speeches of the members of the councils? It would be impossible to suppose, from the most attentive perusal of the work, that the author has been a *general officer*; for we find very few illustrations of the military art, and the reflections, suggested by circumstances of defeat or victory, which occur, are totally uninteresting.

The original has considerably suffered from the want of taste and energy in the translation. The sentences are, in general, constructed without grace or strength. Even in the roughness of his style, the translator exposes the feebleness of his powers. He seems completely ignorant of the idioms and delicacies of the French language; for his version is literal, when it should be given with spirit and freedom, and he has thus been guilty of barbarisms, that would disgrace a novice in composition. He urges in his preface the trite and flimsy apology of want of time and haste in the publication; but of all the duties incumbent on a person who offers his productions to the public, that of considering his subject maturely can be the least dispensed with. We may deplore the absence of intellect, or the misapplication of talents, in any work of literature; but can we entertain sentiments of compassion for the writer, who boldly confesses his inadequacy to the task he undertakes, yet presumes to come forward as a candidate for literary reputation? The translator is equally reprehensible on another ground; for it appears from his own statements, that he has taken liberties with the author which cannot be defended. He tells us, that he has omitted many passages, and combined different narratives of the same subject into one, and then, after much omission and much compression, he thinks himself justified in dignifying his hasty sketch with the title of a translation. Yet, what is still more extraordinary, this gentleman, who, according to his own statement, has not had

sufficient time to display elegance and even correctness of language in his version, has, however, contrived to finish and prefix to it a narrative of the military operations of the French armies on the Rhine in 1796 and 1797, consisting of nearly one hundred pages!

Biographia Medica; or, Historical and Critical Memoirs of the Lives and Writings of the most eminent Medical Characters that have existed from the earliest Account of Time to the present Period; with a Catalogue of their Literary Productions. By Benjamin Hutchinson, Member of the Medical Society of London, of the Physical Society of Guy's Hospital, and of the London Company of Surgeons. 2 Vols. 8vo. 16s. Johnson. 1799.

THE biography of men distinguished for superior acquirements in every branch of knowledge must at all times prove beneficial to mankind from its intimate connection with the progress of society in wisdom and happiness; but, if any species of biography be peculiarly interesting, it is that which, comprehending under numerous heads the origin and improvement of medical science, tends to the relief or alleviation of the various diseases to which the human body is subject. Without the blessings of health, genius in every department of art and science will be enjoyed in vain, or many material advantages which it is capable of producing will, in a considerable degree, be lost to society.

In a work which professes to give an account of the most distinguished persons in physic, surgery, anatomy, midwifery, pharmacy, chemistry, botany, as well as in every branch of philosophical science, connected with medicine, the compiler must have necessarily experienced great difficulty in referring to various sources of information, in selecting those articles which appeared most authentic and interesting, and in arranging them in a judicious and striking manner. The biography, though classed alphabetically, without any relation to the periods in which the respective characters flourished, may be considered under two distinct heads; the one comprehending details respecting the state and progress of medical science from the earliest times, exemplified in the lives of men already published, and the other, as it relates to accounts of eminent physicians and others nearer to the present day, who had not hitherto graced the page of biography. In executing the former part of his plan, Mr. Hutchinson could not have been at a loss for materials. The sources of information were copious, and he has accordingly been supplied from them as they presented themselves in various dictionaries, the works and memoirs of the

authors, and the writings of Mangetus, Le Clerc, and Freind. To the authors of the General Biographical Dictionary, and the ingenious Memoirs published by Dr. Aikin, he is particularly indebted for many of his most valuable articles. In his performance of the latter part his labour and investigation must have been much greater, but from a very extensive correspondence with medical men, who were cotemporaries with those whose lives are now for the first time offered to the public, he has been enabled to collect materials of great importance.

Mr. Hutchinson has, notwithstanding the care which he has evidently taken in compiling the *Biographia Medica*, omitted some characters of celebrity, and introduced others of little note. He has not in his accounts of the physicians of former times been always successful in clearing them from the ridicule and absurdity produced by the love of the marvellous, and in a manner sanctioned by the credulity of the vulgar. He has also descended to a trifling minuteness of detail with respect to the common transactions of life, which weakens the importance of the subject, and cannot be too severely condemned in a work of utility. Can any thing be more ridiculous, in a compilation expressly designed for the improvement of medical knowledge, than recitals of events that are only compatible with the genius of romance and the spirit of the fabulous, tedious narratives of indifferent circumstances, altogether inapplicable to the main design, and idle enquiries into the accuracy of statements that have no relation to any branch of the healing art? Thus the reader's attention is interrupted by the dreams of *Galen*, the inspirations of *Avicenna*, the quackeries of *Paracelsus*, the coarse eccentricities of *Andreas Perforatus*, and an account of the four causes which induced *Vesalius* to undertake a journey to Palestine. As Mr. Hutchinson engages in his preface to give an abstract of medical opinions and principles, we must observe that this engagement has not been punctually fulfilled. In some of the biographical sketches the abstract is not satisfactory, and in others it is entirely neglected. He has contented himself with taking the life of Dr. John Brown, the author of the "*Elementa Medicinæ*," as prefixed to Dr. Beddoes's edition of that work, without giving the slightest outline of the Brunonian system. The life is well written, but in incorporating it in the *Biographia Medica* he seems to have forgotten that it was unnecessary for Dr. Beddoes to give an abstract of a system which was at the same time published at length.

The lives of Doctor William and Mr. John Hunter, particularly that of the latter, are drawn up with ability from materials

rials which have every appearance of authenticity. The account of Lavoisier, the celebrated French chemist, is too concise, but it is superior, in spirit and style, to most of the other sketches. The following extract is peculiarly entitled to notice from the ingenious parallel which is drawn between the merits of Lavoisier and Doctor Priestley:—

‘ M. Lavoisier established a school of chemistry in the year 1776, which continued to flourish till 1792: in this school many important discoveries were made, and many happy changes in the ground of chemical science were carried into effect. Such were the means by which this eminent philosopher endeavoured to establish a new chemical doctrine, the merit of which belongs exclusively to himself.

‘ Forty memoirs were successively read in the meetings of the academy of sciences, from the year 1773, to the year 1793, and are inserted in the twenty volumes which correspond with these years. The essays present to those who study chemical history, even in that short period of his glory, a series of discoveries and results on all the important phenomena of chemistry, on the analysis of atmospheric air, on the formation and fixation of elastic fluids, on the properties of the matter of heat, on the composition of acids, on the decomposition of water, on the solution of metals, on vegetation, fermentation, and animalization. All the discoveries and facts contained in the Memoirs of Lavoisier constitute a whole work, so well connected, such a natural concatenation of ideas and phenomena, that it is impossible not to acknowledge the greatest fertility of genius.

‘ Those learned men, who searched after truth, and were zealously employed in the study of nature, convinced of the reality of the facts which he constantly offered them, submitted to his demonstrations, adopted the fundamental principles of his doctrine, and united with him, in the year 1784, to make its foundation more solid, and to render the edifice of the pneumatic theory durable and permanent.

‘ M. Lavoisier, supported by the union of the most distinguished French chemists, resolved to collect into one focus all the new facts, which he had elucidated separately. He accordingly made a methodical arrangement, and formed some new chemical principles, which he published in the year 1789. In this last work are amassed all the discoveries, which he made during a period of twenty years. In all his productions he observes a regular and methodical order. Among his numerous essays may be traced a continued series of wonderful industry, the same accuracy of description, the same proofs of innate genius. In the works of Dr. Priestley, a multitude of experiments and discoveries are every where presented: we are astonished with the number and diversity of apparently new facts; but we are at the same time struck with their incoherence, opposition, and contradiction: we vainly endeavour to arrange into any order so many different results and scattered ideas. Lavoisier conducts us in a straight and easy path, where our steps are sure and certain. Priestley opens to our view a thousand new tracts, but without any communication, without enabling us to see where we are to begin,
and

and where to end. The works of Lavoisier are as a skein of silk, formed by a single thread, and easy to be wound and collected: those of Priestley represent a clew composed of a number of threads differing in strength and extent, and which are liable to be broken every moment.'

After an attentive consideration of the various obstacles which Mr. Hutchinson has had to surmount, both in arranging the old, and in collecting materials for the new lives of the *Biographia Medica*, we have no hesitation to pronounce the work highly entitled to public favour, and peculiarly interesting to all persons engaged in the different departments of medical knowledge.

Strictures on the Modern System of Female Education. By Hannah More.

[VOL. II.]

THE SECOND volume sets out with the '*practical uses of female knowledge, and a comparative view of both sexes.*'

The practical use of knowledge must in general be the same to both sexes—*Virtue, and the attainment of permanent and general good.*

Yet to a certain extent the observation of the author is applicable to the different situation in society of women compar'd with men, "That the knowledge of women, is not often, like the learning of men, to be produced in some literary composition, nor ever in any learned profession;—but it is to come out in *conduct.*" But this great principle is common to both, "that we are to read the best books, not so much to enable us to talk of them as to bring the improvement we derive from them to the rectification of our principles and the formation of our habits." This is the end which *Epictetus* illustrates, when he says that sheep feed not that they may produce grass and other aliment such as they receive it, but that they may convert it into wool and chyle, to the comfort and improvement of their being, to strength, life, and health: and, consequently, that "the great uses of study, to men as well as to women, are to enable them to regulate their own mind, and to be useful to others."

What follows is, however, though in general excellent, not without its force of appropriate application.

"To woman, therefore, whatever be her rank, I would recommend a predominance of those more sober studies, which not having display for their object, may make her wise without vanity, happy without witnesses, and content without panegyrists; the exercise of which will not bring celebrity, but improve usefulness. She should pursue every kind of study," (this, perhaps, as a general recommendation, is rather too widely express'd,) "which will teach her to elicit truth: which will lead her" (it is well added) "to be intent upon realities; will give precision to her ideas, will make an exact mind; every study which, instead of stimulating her sensibility, will chastise it; which will bring the imagination under dominion,

dominion, will lead her to think, to compare, to combine, to methodize: which will confer such a power of discrimination, that her judgment shall learn to reject what is dazzling if it be not solid, and to prefer, not what is striking, or bright, or new, but what is just. Every kind of knowledge," (she subjoins with a mixture of vivacity and solidity,) "which is rather fitted for home consumption than foreign exportation, is peculiarly adapted to women."

She proceeds—"It is because the superficial mode of their education furnishes them with a false and low standard of intellectual excellence, that women have sometimes become ridiculous by the unfounded pretensions of literary vanity:—for it is not the really learn'd, but the smatterers, who have generally brought their sex into discredit, by an absurd affectation, which has set them on despising the duties of ordinary life." Miss MORE properly treats such a conduct "as affecting to establish an unnatural separation, between talents and usefulness, instead of keeping in mind that talents are the great appointed instruments of usefulness."

Of *Œconomy* she says, after applying a figure which does not raise or illustrate—in allusion to that order of the universe which lies beyond all analogy to human arrangements—"A sound *Œconomy* is a sound understanding brought into action; it is calculation realiz'd; it is the doctrine of proportion reduc'd to practice; it is foreseeing consequences and guarding against them; it is expecting contingencies and being prepar'd for them."* This really "comes home to human business and bosoms;" and is worth a thousand hyperbolical similies. On occasions which relate to real excellence of such moment, there is always sufficient dignity in the simple truth of representation. The comparison, at the same time, (if we mistake not,) is originally from PLUTARCH; and has somewhere (we believe) been adopted by ROUSSEAU. It has its share both of beauty and of interesting fitness. But in practical tracts on Education exaggerated images have some practical inconvenience.

Then, pursuing her subject on the general cultivation of the talents, she says—"A general capacity for knowledge, and the cultivation of the understanding at large, will always put a woman into the best state for directing her pursuits into those particular channels which her destination in life may afterwards require. But she should be carefully instructed that her talents are only means † to a still higher attainment, and that she is not to rest in them as an end."

"Study is to be consider'd as the means of strengthening the mind, and of fitting it for higher duties; just as exercise is to be consider'd as an instrument for strengthening the body for the same end."

* P. 6.

† "a" prefixed here is unnecessary.

"As to men of sense," she says, "they need be the less inimical to the improvement of the sex," (but are these the men who are ever inimical to it at all?) "as they themselves will be sure to be gainers by it; the enlargement of the female understanding being the most likely means to put an end to those cavils and contentions for equality which female smatterers so anxiously maintain." "I say smatterers, for between the first class of both sexes the question is much more rarely agitated; co-operation, and not competition, is indeed the clear principle we wish to see reciprocally adopted between those higher minds which really approximate the nearest to each other."

Where beings have different particular destinations, different offices to fill, and correspondent duties to exercise, much appropriate difference of character may well consist with general equality. Rightly therefore she says, that those do not "understand * the true happiness of Woman, who seek to annihilate distinctions from which she derives advantages, and to attempt innovations which would depreciate her real value. Each sex has it's proper excellencies; which would be lost, were they melted down into the common character by the fusion of the new philosophy. Why should we do away distinctions which encrease the mutual benefits and satisfactions of life? Whence, but by carefully preserving the original marks of difference stamp'd by the hand of the Creator, would be deriv'd the superior advantage of mix'd society? What identity could advantageously supersede an enlivening and interesting variety of character?"

In WOMEN are observable these generally characteristic differences: A finer frame, greater softness and flexibility of organization, a greater and more subtiliz'd portion of the nervous and vital fluids; and, as the result of these and of other physical causes, greater quickness and delicacy of feeling, spirits more awaken'd, attention and observation more prompt and penetrating, affections more delicate and tender, and more habitually and mildly active; an imagination more lively; more of ease and agreeableness in conversation; a more refin'd sense of the graceful and becoming. And hence a fitness for the daily proprieties, and minute but most important because perpetually recurring observances, which give sweetness, comfort, and endearment to domestic life. And with this,—for the most part from the same causes,—purer morals; and sentiments more constant, more disinterested, more influential on the conduct, in love, in friendship, and in religion. More of *patience* in suffering, because patience is, in a great measure, *reflex sympathy*, and we endure our own pains that we may not disgust and distress others.

In MEN, greater strength of fibre; less of subtilty and mobility in the nervous fluid; a more rigid texture of the whole nervous and muscular organization: with all the obvious consequent differences in the texture of the skin, the permeability of it's pores, the softness and pliancy of the whole frame. Hence, by delicacy of sensation, less quickness of perception, but perhaps greater tenacity of ideas;

at least of those of the abstract and reflex kind. More of active courage, from greater consciousness of strength; but much less of patience and unostentatious fortitude. Stronger passions; these being vehement occasional emotions of strong fibres: but much less of affection; this being an habitual tenderness of sentiment. Less consequently of *sympathy* in general: and less therefore of *benevolence*; unless where reflex habits of thinking have establish'd this quality as a virtue and a principle.

Such in general is the idea of the Reviewer as to the chief physical and moral discriminations, *one* excepted; that of the *gestation, parturition, and nurture of children*. And this, perhaps, with it's peculiar influences on the constitution; it's peculiar feelings and train of duties, cares, habits, and affections, more tends to form the appropriate female character than all the other causes.

Thus far the Reviewer thinks he pretty much coincides in idea with ROUSSEAU and LAVATER; and he believes that Miss MORE also agrees with their principal ideas.

It may be observed that the political constitutions of society *co-operate* for the most part with more or less of approximation to correctness with these primary differences: though in none perhaps the female situation in society is yet perfectly such (or even very nearly so) as would be best for the individuals, for the sex, and for the species. And in many parts of the globe, either through false refinement, or through barbarism, it is essentially and widely indeed different from what it ought.

It might be objected, that from these principles it might appear that the one sex would be necessarily deficient in strength and the other in the delicacy of the mind: yet that experience proves otherwise; for that amiable and estimable individuals of either sex possess both in their due proportion. It is so: and society could be hardly said to exist if it were not. But the explanation, consistently with these principles, is not remote or obscure. Delicacy and strength of mind are qualities which result, in different degrees and combinations, from the constitution and circumstances of *human nature*. Association, habit, and culture, have a great influence in the formation of both or either. There is a kind of imitative sympathy in affection which transfers to the one imperceptibly, but in some measure constantly, qualities which are lov'd or admir'd in the other. It is certain that in this country at present, in an high state of refinement, there is great strength and extent of mind in the *female* character.

This great subject of the physical constitution, intellectual and moral character of the sexes, admits and requires a much more perfect investigation than it has yet received. But perhaps the leading principles on which that investigation may be further prosecuted with most clearness and certainty are tolerably establish'd.

In the chapter which follows on CONVERSATION* there are many valuable hints. The introduction will naturally connect itself with the remarks which have been just made. It is this:—

"The sexes will naturally desire to appear to each other such as each believes the other will best like*: their conversation will act reciprocally; and each sex will appear more or less rational as they perceive it will best recommend them to the other."

"Since their taste and principles thus mutually operate, men, by keeping up conversation to its proper standard, would not only call into exercise the powers of mind which women actually possess, but would even awaken energies which they do not know they possess. And men of sense would find their account in doing this: for their own talents would be more highly rated by companions better able to appreciate them. And, on the other hand, if young women found it did not often recommend them to be frivolous and superficial, they would become more sedulous in correcting their own habits: and whenever fashionable women indicate a relish for instructive conversation, men will not be apt to hazard what is vain or unprofitable."

After saying what she does *not* wish for for her sex—"that they should take the lead in metaphysical or theological disquisitions," in logic, in criticism, or in the restless emulation of *wit*, "with an anxiety to shine which generally fails, and with an affectation to please which never pleases,"—she subjoins, "But we *do* wish to see the conversation of well-bred women rescued from rapid common-places, from uninteresting tattle, from trite and hackney'd communications, from frivolous earnestness, from false sensibility, from a warm interest about things of no moment, and an indifference to topics the most important; from a cold vanity, from the overflowings of self-love, exhibiting itself under the smiling mask of an engaging flattery, and from all the factitious manners of artificial intercourse. We *do* wish to see the time pass'd in polish'd and intelligent society consider'd among the beneficial as well as the pleasant portions of our existence, and not too frequently consign'd over to premeditated trifling, or systematic unprofitableness. Let us not, however, be misunderstood: it is not meant to prescribe that they should affect to talk on lofty subjects, so much as to suggest that they should bring good sense, simplicity, and precision into those common subjects, of which, after all, both the business and the conversation of mankind is, in a great measure, made up." This passage seems to comprize a survey of nearly all the faults and defects in conversation into which a tolerably well form'd and well dispos'd mind can be likely to fall, with an intimation of their contrary excellences. It is remarkably clear, comprehensive, and condens'd. Strict accuracy, however, seems to require, instead of "and not too frequently consign'd," the construction "and not (as too frequently) consign'd."

On the ostentatious use (for clearness and precision may require a sparing employment) of *technical terms* in conversation upon any art or science, she recommends, very judiciously, "to avoid" them in common, "whenever the idea can be convey'd without them. For" that "it argues no real ability to know the *names* of the tools; the ability lies in knowing their *use*; and while it is in the thing, and

* P. 42.

† P. 47. 8.

not in the term, that real knowledge consists, the charge of pedantry is attach'd to the use of the term, which would not attach to the knowledge of the science."

"In the faculty of speaking well," the author observes, "ladies have such a happy promptitude, that there are many, who, though they have never been taught a rule of syntax, yet, by a facility in profiting by the best books and the best company, hardly ever violate one; and who often possess an elegant and perspicuous style without having any of the laws of composition." And then adds—in which who will not agree?—"Every kind of knowledge which appears to be the result of observation and natural taste sits gracefully on women." We have omitted the word reflection, because it contains no appropriate discrimination. Knowledge of this kind, when thoroughly and unaffectedly possessed, will consist with gracefulness of character in either sex; but it is not, in itself, in either, that kind of knowledge which is characteristically graceful, much less is it the kind which characterizes what is graceful in the one sex from what is so in the other.

Miss MORE again recurs to expressions of dislike of *abridgements*: which she observes make a readier talker, but a shallower thinker, than books of more bulk.

The repetition of this censure reminds the Reviewer of what he hinted faintly, rather than distinctly express'd, before; that in the education of young persons, whatever may be practicable and proper in their future reading, it is next to impossible but that either *abridgements* or mere extracts from larger works must be employ'd. For supposing their memory and ideas to be sufficiently form'd, their variety of avocations, in even a moderately extensive plan of instruction, will not admit of taking any very considerable branch of study in it's full extent, and with the detail which it will after require. In the tract, accordingly, on *Female Education*, which has prefix'd to it the name of Dr. DARWIN, *abridgements* are recommended; as of necessity they must be adopted. On any other plan, *natural history*, or *civil history*, alone, would exact more time than can be given to the whole elementary series of instruction at school, or in a good system of private education; comprizing the heads of these and of other studies, neither few nor easy. This necessity of *abridgements* in school instruction seems to be strong and obvious. It has, the Reviewer knows, struck some; and is likely perhaps to be felt by all who are much in the practice of instructing youth: and it has been mention'd in conversation by one lady in particular, for whose judicious ideas on education, the strength and clearness of her understanding, her practical correctness in educating her own family, and the comprehensiveness of her views, the author of this article has an high respect. But when education by instructors is completed, and a young person, well instructed in the elementary principles, is to apply and extend the knowledge which has been well imbib'd and fix'd, *abridgements*, if there be leisure for the original works at large, will be, for the most part, no longer to be preferr'd; and should be us'd rather for reference and recollection than for study: since

of *abridgements* there is in some measure justice in what is said, and much more of *extracts*, (and yet even extracts have their use and their necessity,) that in such "crippled mutilations"* nothing is seen of that just proportion of parts, that "arrangement of the plan, and that artful distribution of the subject, which, while they prove the master-hand of the writer, serve also to form the taste of the reader, far" indeed "more than a disjointed skeleton, or a beautiful feature or two can do."

Though *essays* well written form an highly elegant and useful branch of study, yet the caution on the superficial and desultory habits of thought into which young persons may be brought by reading of this kind, is certainly not without its foundations.

The practice of forcing *quotations* into common discourse, which should be always easy and natural, is suitably discountenanc'd. And here, very excellently, she says, "Inappropriate quotations, or strain'd analogy, may shew reading; but they do not shew taste." She might have added—or judgment. . . . "Well inform'd persons will easily be discover'd to have read the best books, though they are not always detailing catalogues of authors. True Taste will detect the infusion which true Modesty will not display; and even common subjects passing through a cultivated understanding borrow a flavour of its richness."

She next cautions against that kind of conversation which is *desultory*†, and without any natural or just connection; against *precipitate*‡ and slightly grounded opinions; against *inattention*§ to what is said by others; and against the kindred failing (and not a *feminine* one only) of an *impatience* to be heard.

And she concludes thus upon this topic—"There are few occasions in life in which we are more unremittingly called upon to watch ourselves narrowly, and to resist the assaults of various temptations, than in *conversation*. Vanity, jealousy, envy, misrepresentation, resentment, disdain, levity, impatience, insincerity, will in turn seek to be gratified||."

Instead of this selfishness, she recommends that benevolent attention, which, while it is one of the very eminent Virtues, is one of the most elegant and amiable of the graces of conversation;—the endeavour to find out and introduce subjects in which *others* may shine, though to the suspension of those in which the party is supposed herself to excel**.

Of wit††, as it is commonly called, she speaks justly; as being "that of all the qualities of the female mind which requires the severest castigation." It may be added, that true wit, either in men or women, is so very rare, that what passes for it in conversation is generally no better than *humour*; or a strong representation of ludicrous images. This is much connected with mimicry and grossness, and false views and absurd exaggerations of character, and bold offence to the present, and ungenerous exposure of the absent; and

* P. 57. † P. 61. ‡ P. 63. § P. 65. || R. 67.
 ** P. 68. †† P. 68.

disregard to delicacy and to truth, and to whatever is most important, amiable, and venerable—Errors these, the most foreign and repugnant to an elegant, a cultivated, a well-principled, and well-regulated mind, and yet into which the extreme applause which is apt to be given, even by those who most suffer by it, to the character of a wit (those applauding lest they should be thought to fear), may betray the innocent, surprize the well-informed, and pervert the good. To the female character in particular there is scarcely any failing so incompatible as that of coarse and ill-natur'd humour. It may seem, indeed, that the natural delicacy of the sex, and their acquired refinement of taste, sentiment, and manners, place them at a great distance from this failure. And so, usually, they are. But, on the other hand, their quickness of feeling and observation, the vivacity of their imagination, their promptitude of expression, and their seldom disputed privilege of saying what and in what manner they please, are causes which bring them into the natural display of all which charms in conversation by its liveliness and brilliancy; but which, from the very nature of wit, and especially of humour, is in close vicinity to very opposite qualities.

It might be thought that Miss MORE herself, perhaps, borders a little on this failing, when she remarks on those women who, instead of the fault of being wits, are in a very opposite danger; who value themselves on not making use of their understanding, and are “thankful that *they* are not geniuses.” Yet though weakness has a claim to compassion, affectation and envy are just subjects of censure. However, though it may seem a verbal remark, the Reviewer confesses he cannot like this turn, “the want of sense is really no such great mercy to be thankful for.” What follows is in a better tone.

Her admonitions are well directed against pride upon *small* attainments;* and against that *vanity* which disguises itself under the veil of an affected humility: observing that possibly it would be safer not to *speak* of *ourselves* at all; since it is so far from being an unequivocal proof of our humility to talk even of our *defects*, that, while we make *self* the subject, in whatever way, self-love contrives to be gratified.

She notices also what seems to be a rather anomalous, but perhaps no very uncommon species of pride in suppos'd moral or religious perfection; that of such “as are ready to accuse themselves of almost every sin in the lump, yet take fire at the imputation of the slightest *individual* fault.”

She says something on the vanity of relating the *marvellous*; whether as having happen'd to the relater, or to some friend, or to some acquaintance† of her friend's friend.

The asseverations sometimes us'd to obtain credence to these incredibilities lead her to the mention of an impropriety which to mention is sufficiently to condemn; the introduction of the NAME‡ of the DEITY in a light and trifling manner:

(To be continued in our next.)

* P. 73.

† P. 75.

‡ P. 78.

The Practical Planter; or, a Treatise on Forest Planting: Comprehending the Culture and Management of planted and natural Timber in every Stage of its Growth: Also on the Culture and Management of Hedge Fences, and the Construction of Stone Walls, &c. By Walter Nicol, Member of the Natural History Society, Edinburgh. 8vo. Boards. pp. 442. 1799.

MR. NICOL had formerly published a work entitled "The Forcing and Kitchen Gardener;" an "Essay on Gardening," drawn up by desire and for consideration of the Board of Agriculture; and now extending his survey into the lawns, fields, and mountains of Caledonia, projects the formation of future forests, where Dr. Samuel Johnson, 24 years ago, could seldom find a tree older than himself.

This volume consists of ten chapters, subdivided into several sections; appropriated to distinct subjects, of which the titles are specified, with references to the pages, in a prefixed analysis of the work; and, for facilitating the perusal, a copious index is subjoined.

An introductory view of the subjects, in their natural order, exhibits, in a narrow compass, the substance of the author's practice and experience in his professional capacity. A minute examination of every step of procedure in operations so numerous and complicated, would require a prolix discussion, not to be attempted in this article; and in a collection, of which every part seems to be useful and momentous, selection is difficult. Superseding, therefore, specific extracts, we present our readers with a specimen from a general topic, the propriety and consequent advantages of planting useful timber;—

'I do not here mean to speak to the value of trees in particular; nor to the actual profits from planting, which must vary in every district according to demand and locality of situation. Every proprietor must be so far sensible as to this point, who has ever cut an acre of timber, or underwood, and who has considered the value of the land, the profits and expences; and balanced them against that of an adjoining acre for the same number of years, which has experienced an orderly culture under corn and grass.

'But I would point out the importance and value, not only of planting and cultivating young timber, but also that of RECLAIMING, so far as may be practicable, all neglected timber throughout the kingdom. The former is highly commendable, inasmuch as it tends to provide for posterity an indispensably necessary and useful material, which, perhaps, at a future period, may be hard to purchase in a foreign land. By the latter, much useful timber may be rendered serviceable to the present age; and its living proprietors witness the fact in gladness, and see much money spared to the nation, which is now paid for imported timber.

'Without

Without saying a word about the probable scarcity of *SHIP TIMBER* at a future period, which it becomes our duty to prevent by all possible means, we certainly *feel*, and have to *lament* the real scarcity, not only of that, but of much domestic timber at the present time. But, are we conscious, that foreign timber is superior in quality to that of our own island, which has been properly cared for? Were it even so, should this diminish our anxiety, or make us less solicitous, about a matter of the first national importance?

Nevertheless, while I wish to enforce the propriety of planting, and to hold out the *profits* to view, I would discriminate between extremes. Although it is probable, that all lands in the kingdom at this day, which lie under healthy timber, and are *fully cropped*, cannot be occupied to better purpose; yet it is also probable, that *too much* land of a certain description might soon be planted.

It becomes a matter of caution, in the proprietor of an estate, to weigh well his particular situation, and consider duly of the soil and exposure of his lands before he proceed to plant, lest, by chance, he be afterwards disappointed in the *expected* value of his crop. At the same time, it becomes him to consider probable circumstances, which, at a future period, might turn to his *particular* advantage; such as the possibility of a navigable canal passing his way, the probability of an extensive manufactory established in his vicinity, and the like.

But the proprietor of what are called *waste* lands, be his situation what it will, or the locality of the grounds what it may, provided also it be plain, beyond all doubt, that the attempt to cultivate grain would be futile, may plant freely. Were *such* waste lands *only* which lie in the vicinity of the ocean, of large rivers, and of canals, once planted, independent on those of the same description which lie more inland, our apprehensions of a future scarcity of ship timber might cease.

However, since the prevailing spirit of promoting inland navigation seems to increase, and diffuse itself over different parts of the island, who knows, in half a century, or by the time new-planted timber shall have arrived at maturity, *where* the plantation may stand, whose *timber* will with difficulty be conveyed to a market? Moreover, might not many cataracts, and rivulets, which pass far through mountains and steeps, be so improved as to lighten the burden of carriage, if not to the ocean or navigable rivers, part of the way, at least?

Witness the wood of Glenmore, in the Highlands of Scotland. Man is an active and enterprising being. Who could have divined half a century back, that from Glenmore should spring a ship of war, and many goodly merchantmen; and that Spey should be rendered the means of conveyance to the ocean! Wherefore, let it not be said, "I am sensible, that, although yonder hill would never produce crops of grain, and is not worth much for pasture, it might be made to produce good timber; but, were I even to plant it, where is the possibility of conveyance to a market?" Who knows where even a city shall stand? Are the nations of Europe to be engaged in continual

tinual war? Shall we not return to the culture of our fields, and to the planting of our mountains?

‘The consideration of these questions is of importance to the individual—to the nation at large. Nor is it vague or frivolous:

‘It is universally known, that such estates as have a portion of growing timber upon them, when brought to sale, bring an extra price, according to the quantity and value of the timber; not only at the time of sale, but counting on its value at a far distant period. Thus, supposing the *half* grown timber on an estate to be valued at 10,000 pounds on the day of the sale, instances are not wanting where 20, or even 25 thousand have been given, over and above the value of the land.

‘Such purchasers may be reckoned among the wise men of the world. They foresee the increase of wealth proceeding from healthy timber growing where it may not only be cherished till of full maturity, but which can be turned to account by reason of its local situation.’

The remaining paragraphs of this chapter, which we may not venture to transcribe at large, merit abbreviation.

Abstracting from the immense advantages of which exportation and naval architecture, where the situation permits, may be productive, Mr. Nicol recommends, with honest warmth, the rearing of such plantations for fuel, agricultural uses, machinery, and manufactures.

At a time when the price of dressed leather has risen to an exorbitant pitch, the cultivation of oak and birch, for the tan-pit, would be a valuable acquisition. The juices extracted from resinous trees, the fir and the larch especially, whence resin, tar, and turpentine are prepared, might, by an easy and lucrative process, be turned into a source of national wealth, in preventing the disadvantageous importation of those commodities, and multiplying the modes of British industry among the natives.

The author concludes by expressing his concern for the detriment under which we labour in respect to the balance of the timber-trade, which is not only against us, but, ere we can raise sufficient supplies, may, perhaps, be in favour of our enemies.

‘Let us endeavour to avert so great an evil. Let us be assiduous in cultivating and reclaiming *that* by which we may be the better enabled to maintain our dignity and independence, and to protect and encrease our trade. Let the real wooden walls of Britain triumph!’

That the bleak, northern parts of our island are capable of being invested with all the ornaments of forest-scenery, is absolutely certain, from the still perceptible remains of the primeval

primeval Caladonian groves, planted by the hand of nature, over the long and wide space from Stone-hive to the Atlantic, at a time when beasts and birds of prey were the sole inhabitants! In districts situated far south and north of that tract the little hills exhibit undeniable vestiges of furrows made by the plough, perhaps 1000 years ago, when inaccessible thickets covered the now cultivated plains. Reasonably it is presumed, that, as the colonies of peasants multiplied, they gradually felled those forests, which till then had been the haunts of ferocious animals. In the progress of improvements, the copses and larger trees were consumed in fuel; and, about the beginning of the XIIth century, the country being dismantled, pit-coal was discovered, which, casually coming into contact with fire, proved a happy substitute, as the historians of subsequent times relate. The places between Dundee and Newcastle produced this substance, at first called *blackstones*, in the greatest abundance. Serious apprehensions are now entertained, that the mines about Newcastle will be exhausted after the revolution of another century. If these presages be justified by actual surveys, it is now full time to set about the extension of our forest-plantations.

Though the culture and management of planted timber is the principal subject of this volume, the author appropriates the seventh chapter to the proper manner of cutting and thinning natural woods. Of its four sections these are the titles:—

‘Cutting in hags for the sake of bark, fuel, &c.—Reducing natural oak woods into timber groves—Cutting with the double view of rearing timber and under-wood—Dressing old timbers, standing irregular or detached, in natural woods.’

The writer of this article takes the liberty of adding two remarks on the authority of his own observation:—

1. If a small spot of ground, otherwise not productive, be sufficiently enclosed so as to prevent pasturage, the feathered seeds from trees and shrubs, at the distance of several miles round, wafted by the winds, will produce a miscellaneous assemblage of diverse plants, sufficient, in four or five years, to cover the whole fenced surface; and may, by repeated weedings, be reduced to any determinate number. Farmers may have prudential reasons for declining such experiments; but curiosity may prompt land-owners to make the trial on lands occupied by themselves.

2. In some parishes the laudable practice has, recently, been introduced, of allotting and enclosing certain portions of waste ground, for a yearly supply of fuel to the poor, under judicious regulations. Such examples, few as they are, merit imitation; and imitation would gradually render the practice general.

To conclude: This publication, written with luminous perspicuity, does great honour to the good sense, experience, humanity, and patriotism of the author. Its intrinsic worth will, we hope, attract the patronage of a discerning and liberal public. Some existing circumstances presage encouragement to his designs of national usefulness—his connexion with two respectable communities, the Board of Agriculture, and the Highland Society.

To the efforts of individuals, and of public spirited associations, for multiplying the sources of comfort and happiness in the most remote corners of our native island, every humane heart must fervently wish enlarged success.

LONDON CATALOGUE,

For NOVEMBER, 1799.

DIVINITY.

On the Measure and Manner of Distributing: A Sermon preached at St. Mary's Church, Nottingham, in September, 1798, before the Governors of the General Hospital. By Edward Pearson, B. D. Rector of Remington, Nottinghamshire. 8vo. pp. 29. Rivingtons. 1799.

“CHARGE them who are rich in this world, that they do good,” is the text whence this discourse is taken. In the 12th page the preacher proceeds to instruct his auditors with respect to the *degree and application* of their liberality. His observations are worthy of the public eye, and, like his other performances already in circulation, elegant and useful. We transcribe a few sentences:—

‘If there be any one who, admitting the general obligation to beneficence, and the propriety of exercising it on this occasion, should yet be seeking in his mind an excuse for evading it, let me earnestly exhort him to check that overcharged regard to *self*, so apt to arise in the human heart, but which ought to be the constant object of reason and religion to control. It may, perhaps, be said by some, acting on the maxim that charity begins at home, that at a time like the present, when we are called by the strong hand of necessity for unusual pecuniary exertions, for our protection and safety, we may well be excused if our *voluntary* contributions of any kind are less than usual. If a thought of this nature should rise in our minds, let us reply to it rather by saying, This is not a time to indulge *ourselves*; than, This is not a time to relieve the *distressed*.’

A Discourse occasioned by the sudden Decease of Mrs. Christiana Perkins, at Willerley, in Shropshire, upon the 18th of March, 1799, in the seventy-first Year of her Age. By Nathan Porteous. 1s. Johnson. 1799.

This is a serious discourse on a serious occasion, and, doubtless, suggested by a very serious temper of mind; but we have to regret, that, amidst so many circumstances of deep heart-felt melancholy, the whole should appear so much laboured, so abundant in words, and so little impressive. Indeed, the desultory verses every where so abruptly obtruded, where nothing but what is marked with peculiar solemnity can be appropriate, bring to our mind Pope's idea of Cathedral chanting; in which

Light jerks of music, broken and uneven,
Make the soul dance upon a jig to heaven.

Sermons by the late John Witherspoon, S. S. T. P. President of the College of New Jersey. A supplementary Volume, including such Sermons as are not already published in his Works. To which is added, by the same Author, the History of a Corporation of Servants, and other Tracts. Ogle, Edinburgh. 1799.

These sermons are preceded by a well-written eulogium on the distinguished abilities and character of their celebrated author, extracted from one preached on occasion of his death, at Princeton, in America, May the 6th, in the year ninety-five, by a Dr. John Rodgers. Here we have a very flattering account of the doctor's conduct and qualities, as a gentleman and a Christian, a theologian and politician. His understanding was, indeed, at once subtle and profound; his fund of wit was unexhaustible; and his taste was, in every respect, equal to his genius. His *Treatise on the Morality of the Stage*, and his *Ecclesiastical Characteristic*, are specimens both of sound reasoning and a humour singularly rich and original. His conceptions of religion, though highly puritanical, were on the system of Calvinism as it is called, as masterly as orthodox. His sermons, which are, for the most part, on the leading doctrines of Christianity, and deeply tinged with that melancholy cast so inseparable from the specific view of truth he indulged, are every where marked by great strength of mind, serious importance, unaffected gravity, enlightened devotion, elegant elucidation, and sublime morality. As a preacher, there was nothing very impressive in his appearance. His voice was neither loud nor very sonorous. He affected no action, and no eccentricities ever debased his discourses. He generally used much hypothesis and abstract reasoning; he followed up his subject with strict logical precision; and his language, though always direct and forcible, was often too dry and didactic to be acceptable, or even intelligible, to common capacities. He was yet greatly followed; and so much was said about him for his wit as well as his sanctity, that every one became eager to see and hear him. All these things make it rather singular; we have not a more eligible edition of his works. This volume is very excep-

tionably printed, though the matter it contains is certainly equal to that in any other of the author's publications; and, whoever would be impressed by lively delineations of real practical religion, and can make allowance for the influence of tenets he does not admit, even on the most enlightened and best minds, will find in these sermons much to applaud and little to censure.

Four Sermons preached at the Fifth General Meeting of the Missionary Society, May 8, 9, 10, 1799. By the Rev. J. Findlay, Paisley; Rev. J. Tozer, Taunton; Rev. J. Moody, Warwick; Rev. G. C. Broadbent, Aston-Sandford. To which are added, the Report of the Directors, the Proceedings of the Meeting, and a List of the Subscribers. 8vo. pp. 124. 2s. 6d. Chapman. 1799.

Of this society we gave some account in our number for April last; and of the first missionary voyage to the Southern Pacific Ocean, in that for August. Concerning the propriety of the scheme we expressed our doubts; and, from the qualifications of their Apostles, our despair of success. Heterogenous ingredients compose the society, which sends forth missionaries of every description: presbyterians, episcopalians, and dissidents from both: men invested with canonical orders, with uncanonical, and with no orders whatever: taylor, shoemakers, carpenters, tinmen, butchers, weavers, coopers, and a long list of illiterate plebeians. By powers superior to their own, men of this description propagated the Gospel at first, and with amazing success. Human learning now is necessary to perpetuate it in political constitutions, where it has been established; but no colour of probability exists, to encourage the hope of success, among the uncivilized inhabitants of the world, by the ministers of this mission. We quote part of a paragraph from Sir W. Jones:—"We may assure ourselves, that neither Mussulmans, nor Hindus, will ever be converted by any mission from the church of Rome, or from any other church. The only human mode, perhaps, of causing so great a revolution, will be to translate into Sanscrit and Persian such chapters of the prophets, particularly of Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the divine person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives, with whom, if in due time it failed of producing very salutary fruits by its natural influence, we could only lament, more than ever, the strength of prejudice, and the weakness of unassisted reason."—*Asiat. Research. 8vo. vol. 1. p. 274.*

With no such preparations did these missionaries set out on their generous expedition. Nothing had they to embark in a cause of unforeseen difficulties, except zeal without knowledge, and charity without discretion. Like the architect who builds his house on the sand, or the general, who with an army of 10,000 encounters double or even millions of forces, they have nothing to expect but desolation and defeat.

By

By recent intelligence we learn, that the second expedition has been rendered abortive, by the capture of the ship *Duff*, which became the property of a French cruizer, under the command of Carbonel, the 19th of February last. We regret the fate of the prisoners, not that of the expedition.

Of these four sermons, we are sorry we cannot make a favourable report. All are under the humble character of mediocrity. The first is the least censurable; and the last must recoil from the discipline of criticism. The author thinks "it will not be egotism for him to declare frankly his own motives for affording his assistance on this occasion. Behold before you now a missionary;—a missionary he repeats in the strictest sense of the word. He is not a native of these climes, being born a West Indian. His family connections are in general abroad. He was sent originally into Great Britain for education, which he received at one of our public schools. He was intended by his connections, nay even by himself, for a far different line of life from that in which he now appears before this auditory. His thoughts had been directed to the bar. But behold! when it pleased God, who had separated him from his mother's womb, and called him by his grace to reveal his son in him to preach him among the heathens in *England*, he conferred not with flesh and blood, nor other carnal interests, but has continued to this day, preaching Jesus Christ and him crucified, wherever the providence of God has directed him." P. 97. This certainly is not egotism.—But is it humility?

Mr. Broadbent has printed at the end of the sermon an analysis for the courteous reader, and a skeleton for a minister. We subjoin his text, together with the analysis.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. Isaiah lxii. 6, 7.

"1. God's declaration concerning his church. *I have set watchmen, &c.*

"Jerusalem is the true emblem of the church, Gal. 4. 26. Rev. 21. 1. This church is purchased with God's blood, Eph. 5. 25, 26. She is compared here to a city, which hath walls like Zion, Ps. 148. 12, 13. Upon these walls are *watchmen*; that is magistrates and ministers, chiefly the latter, Heb. 13. 17.—These indefatigable characters *are never to hold their peace*: emulating the blessed spirits, Rev. 7. 15. Such are described under the boldest figures, Rev. 4. 7. *We are met together to build and assist this church, and to act with the utmost and most ardent zeal.* [Here quote Wilberforce on zeal.]

"2. His address to her ministers and people. *Ye that make mention.*

"1. God's ministers make mention of his name, his attributes, &c. Ps. 148. 11—13. Our conduct this day is similar, like *Milton's Abdiel*. [Quote the passage,] In the margin, God's ministers are called God's *Remembrancers*. *We should be such.* 2. *They keep not silence*, Mat. 15. 22, 23. Prayer does wonders. [Quote Dr. Young.] 3. *They give him no rest*, Luke 18. 1—7. 4. *They pray for the establishment of the church*, for God has promised it, Isa. 60. 3—12. 5. *Nay for its elogium; praise in the earth.*

• IMPROVEMENT.

‘IMPROVEMENT. 1. *It is God's intention to establish the church.* She has never been fully established. This argued from Isa. 2. 1—4. and Rom. 11. 25, 26. 2. *We should strenuously endeavour to forward God's intention.* Our text is full to the point, *We are never to hold our peace, till, &c.* This best done by united efforts. *It is united fortior.* [Here give the author's reasons for joining the society. 1. Himself a missionary. 2. He has ever acted as the society.] 3. *God's determination is wonderfully to celebrate his kingdom and glory.*

‘*To make Jerusalem a praise in the earth.* The Lord seems to value himself upon this, Isa. 55. 12, 13. This will soon take place.—Let us wait, Hab. 2. 3. EXORDIUM Deduced from Acts 13. 45—47.

Of some eminent divines in the past and passing century, it was the laudable practice to print, together with their sermons, an analysis, or summary contents of each. We refer to Bishop Sanderson, and Bishop Atterbury, or their editors. Such supplements, as unfolding the plan of a discourse, and aiding the memory, are useful. We remember to have seen two octavo volumes, under the title of *Thesaurus Ecclesiasticus*, and written, if we mistake not, by the famous Bishop Beveridge, mentioning proper subjects, giving the outline of a method, and making subdivisions. But that work, not having been reprinted, seems not to have come into general requisition. The truth is, that a hand not less skilful than that which projected was necessary to execute the plan. This remark may be applicable to Mr. Gilpin's practice (notified in our number for August last, p. 163), in his rural walks, to mark for future use such observations as occurred to his mind, for the service of his younger brethren.

In our opinion, an analysis is a proper directory for methodical composition, after a subject has maturely been considered; or for preserving the order of things in rehearsal, when the preacher means not a scrupulous adherence to premeditated phraseology.

From an alphabetical account of the contributions, p. 119, from the 21st of June 1798 to the 1st of June 1799, we learn that the sum is 568*l.* and from the introduction, p. xviii. the society have the hope, that the 6000*l.* meant to be insured will shortly be filled. We cannot help declaring our full conviction, that this liberal fund would, with much greater probability of success, be applied for converting the heathens in England, Scotland, and Ireland, where it has been collected.

Loyalty enforced by Arguments, which are founded upon just Views of Civil Government; as an Ordinance of God, and essential. The Substance of a Sermon preached at the Baptist Meeting-House, Richmond Court, Edinburgh; Sabbath, August 4, 1799. To which is added, a Vindication of some Dissenting Congregations who have been charged with Disloyalty by the late General Assembly of the Church of Scotland. By William Braidwood. 6d. Ogle.

This publication, from the reference made to parties and circumstances purely local, must in many places appear more or less obscure

scure to the English reader. The whole, however, from the nature of the illustrations, the subject, and the general complexion of the drift and composition, seems not ill calculated for impressing a common audience. The following advertisement prefixed is a correct analysis of the contents:—‘Although the duties which we owe to the *higher powers* have been explained in many publications, the author of the following sermon does not recollect that he ever saw a *scriptural* account, at any length, of the reasons why subjection to lawful authority is so frequently enjoined in the word of God. The loyalty of many subjects proceeds from causes which are merely political. But persons who are truly religious will not be governed by such motives. The arguments which prevail with them are those which affect the conscience, and which are neither the offspring of worldly wisdom, nor of blind enthusiasm.’ Such is the nature of the arguments here proposed, and which are stated at great length, and with considerable strength of reasoning. The author feels indignant that the loyalty of his religious brethren should, in any degree whatever, not be taken for granted. We would hint to him these are not times to aggravate trifles into matters of importance, to take offence at the ebullition of either church or state, or, avowedly wrapped in the garb of schism as he is, to talk of intolerance. To feel sore from the slightest imputation is not the strongest indication of innocence. The General Assembly are too wise and too moderate to censure prematurely; and we must be allowed to think whatever they may have alledged in the document referred to, must, from what we know of their character, have been necessary and well founded.

Substance of the Speech of the Right Hon. the Earl of Westmoreland, in the House of Lords, on the Motion for the Re-commitment of the Slave-Trade Limitation Bill, on the 5th Day of July 1799. Published at the Request of the West India Merchants and Planters. 8vo. 1s. 6d. Rivingtons.

This speech is published by the West India merchants and planters as an acknowledgment to the Earl of Westmoreland for the great influence which they ascribe to his Lordship's exertions in their favour in the House of Lords. The grounds on which he opposes the re-commitment of the bill are, that the measure, if carried into effect, would prevent the farther cultivation of the islands, endanger the existence of our colonies, put a stop to the export of British manufactures, and compel the country to pay to other nations great sums for coffee, cotton, indigo, and other articles, which its own colonies could produce. Viewing the subject as a question of interest, his Lordship's arguments are not destitute of strength; but considering it as a question of humanity, justice, and perhaps sound policy, the measures proposed by the bill have not been weakened by the eloquence of the noble Peer.

The Terms of all the Loans which have been raised for the public Service during the last Fifty Years: With an introductory Account of the principal Loans prior to that Period, and Observations on the Rate of Interest paid for the Money borrowed. By I. I. Grellier. 8vo. Johnson and Richardson. 1799.

This publication furnishes a clear statement of the means of comparison with respect to the amount or interest of the different loans, and may be of considerable use to persons concerned in such transactions. The author's observations on the interest paid for the principal loans of the last fifty years are formed upon correct grounds; for, in order to establish a proper comparison of the rate of interest paid for the money borrowed at different periods, it is necessary to reduce the various conditions into some degree of uniformity; and he, therefore, adopts the obvious mode of converting that part of the interest which consists of terminable annuities into equivalent perpetual annuities.

A Complete State of the British Revenue for the Year ending on the 5th Day of January, 1799: Being an authentic Copy of the several official Accounts presented to the House of Commons, &c. &c. 8vo. 6s. Debrett. 1799.

To those who wish to see in detail, and at one view, the resources and expenditure of the country, this will be a most acceptable volume. It is not, however, a work subject to our criticism; and all that can be expected of us will be, to state the general heads of public accounts which it comprises; these are, public income; public expenditure; public funded debt, and its reduction; unfunded debt and outstanding demands; exports and imports; arrears and balances of public accountants; the hereditary and temporary revenues of the crown and of the civil list grants; revenues which would have been applicable to the civil list, had they been reserved by his present majesty; amount of the annuity reserved by his majesty in lieu of those revenues, and of the difference to the public; account of the expenditure of the money granted for the service of the year 1798, &c. &c.

The heads under which these articles are again subdivided might give our readers a more just idea of the national importance of the present work, but would greatly exceed the limits to which it is necessary for us to restrict articles of this nature.

Thoughts on the English Government. Addressed to the quiet good Sense of the People of England. In a Series of Letters. Letter the Second. 8vo. Wright. 1799.

This letter is published for the purpose of explaining and vindicating some passages which occurred in the former, and which became the subject of prosecution in consequence of a vote of the House of Commons. The passages which, in our short review of

the publication, we shall have occasion to notice, cannot be unknown to any person conversant in the debates of parliament, or acquainted with the proceedings of the courts of law. The irritation produced on the occasion was certainly inadequate to the cause; and it now evidently appears, that the literal meaning into which the metaphorical expression was tortured could not be supported by any ingenuity of argument. At the present moment, when the question of uniting the kingdoms of Great Britain and Ireland is under discussion, and that, in order to incorporate into one body the Lords and Commons of both countries, it must be admitted, that those bodies are transient, subsidiary, and occasional, while the substantive power of the King remains unchanged and permanent, the author thinks he has found a favourable opportunity of explaining and vindicating, in a satisfactory way, his former assertions.

He proceeds to justify them by the first authorities found in law-books, records, and history, and evinces their consistency with the legal frame and nature of the constitution of the English government. The paragraph selected for prosecution is particularly examined sentence by sentence, and its conformity to the spirit and letter of the constitution is clearly demonstrated. If any doubt could remain with respect to the purity of the author's intention, the following observations would be sufficient to silence the most petulant caviller:—

‘It was intended only to represent that, which every one knows, namely, that the Houses may be dissolved, and yet the King remain as much a King as he was before; of which there can be no doubt; indeed, how otherwise is a new Parliament to be called? The King has in him the same inherent Powers to call a succeeding Parliament, as he had to call, and dissolve the preceding one. It is true a considerable Portion of his State, and of his high functions is laid aside, while there is, no Parliament sitting, because, as it is expressed by our Law writers, and it has been before noticed, the King is never in such full state and dignity, as when he is at the head of his Parliament: when the branches are lopped off, the Tree is shorn of its Honours. But the state of the Branches is worse; the Tree remains, but they are cast into the Fire; that is, the King subsists and is capable, among his other functions, of calling a new Parliament; but the old Parliament is extinct, never to be revived, its Members being sunk into the mass of the People; the Lords, indeed, re-appear: and some of the Commons may perhaps be elected into the new Parliament; if they are, it is wholly in a new Character, their former political existence is quite irrecoverable.’

The asperity of those who were most violent in their attacks on the passage, which was made the ground of a charge against the author for a libel upon the constitution, will, probably, be much mitigated by a perusal of the metaphorical expression, and his interpretation of it:

‘Before I leave this exposition, I shall beg the reader to make one experiment upon that passage of the paragraph, which is supposed to contain all the exceptional doctrines; it is merely to put the same sentiments into the plain language, which is well known, and constantly used, and then see, whether, when undisguised by metaphor, they are not truly constitutional and correct.

'The Passage with the Metaphor.

'In fine, the Government of England is a Monarchy; the Monarch is the antient stock, from which have sprung those goodly branches of the Legislature, the Lords and Commons, that at the same time give ornament to the tree, and afford shelter to those who seek protection under it; but these are still only branches, and derive their origin and their nutriment from the common Parent; they may be lopped off, and the tree is a tree still; shorn indeed of its honours, but not, like them, cast into the fire. The Kingly Government may go on in all its functions without Lords or Commons; it has heretofore done so for years together, and in our times it does so, during every recess of Parliament; but without the King, his Parliament is no more. The King therefore alone it is, who necessarily subsists without change or diminution; and from him alone we unceasingly derive the protection of Law and Government.

'I think, nobody, who possesses any information will doubt of the passage, thus altered, being clear of all exception. Where then lies the difference between the two? The sentiments being the same, the difference must be in the words; and where has the poison been supposed to lurk but in the words *lopped off*? to which, *dissolution* is thus admitted to be a complete antidote and cure. The result, therefore, of this criticism, which was instituted for the vindication of parliamentary privilege, ends in this; that the two Houses of Parliament may be *dissolved*, but may not be *lopped off*. Whether this is much of an acquisition, either in rhetoric, or politics, I leave for others to determine.'

A more perfect delineation of the misery and horrors of the French revolution has been seldom given than in the seventeenth article of the author's political creed, and we select it as the best passage in the letter:—

'That a Democratical Government, is Government in a state of Derangement, labouring under a feverish, Malignant Disease. Its intellectual endowments are only shewn in deliriums, and sickly wandering of the Imagination. The Will is always predominant, and in every operation of it, you see nothing but Caprice, Injustice, Ingratitude, and every passion of the worst Character. This Debility of the Mind and Body is brought on by Demagogues tampering with the Constitution; and the Remedies they are obliged, for their own safety, to apply, only inflame the Disorder. If the Body makes an effort to perform its functions, it is only restlessness and not activity. The Miserable Patient turns from Project to Project for relief, but finds none; and those who live under it are in constant agitations, fears, and jealousies. That a Monarchical Government is Government in a State of Health. The Body answers to all the influences of the Mind upon it, and the Will is in perfect Subjection to the Understanding. All its functions are performed with Order and with Ease. The Result is, Activity and Vigour, in all its Operations; Tranquillity and Repose, and Confidence in all who live under it; for being best able to protect itself, it gives the best protection to the People

'Moreover, Democratical Governments, like a Disease and crisis in the body, are of short Duration. History shews, that all Governments, of any long duration,

'The Passage without the Metaphor.

'In fine, the Government of England is a Monarchy; the Monarch is the *caput principium et finis* of the High Court of Parliament, or *Legislative Council* of the realm, the Lords and Commons, that at the same time reflect dignity on the King, and afford protection to the subject; but these are still only a Council, and derive their origin, and authority from the Monarch; they may be dissolved, and the King is a King still; deprived, indeed, of this part of his dignity, but not losing his state, like them, who become private individuals. The Executive Government may go on in all its functions without Lords or Commons; it has heretofore done so for years together, and in our times it does so, during every recess of Parliament; but without the King, his Parliament is no more. The King therefore alone it is, who necessarily subsists without change or diminution; and from him alone we unceasingly derive the protection of Law and Government.

duration, have been Monarchies; and that Republics have risen up, only at intervals, beginning, continuing, and ending, with convulsions of a temporary Nature. Judging from Experience, and History, we might conclude that Monarchy is the *Natural state of society*, and Democracy an artificial and forced one, notwithstanding the speculations of Philosophizing Politicians to the Contrary. Accordingly, Democracy is able to provide less for the benefits of Government, and less against the corruptions incident to it. Every thing that is evil in a Monarchy is multiplied a thousand fold in Democracy; and many Evils exist under the latter, which are not known in the former. Extravagant Expenditure, oppressive Taxes and Forced Loans—Foreign Wars, Domestic Insurrections, Violations of Civil Liberty, and Private Property; Peculation and Corruption; Ambition, and Bickerings of Public Men; Fanaticism, Immorality, Irreligion—all such Evils and many others, are Fomented and Cherished by the very Nature of Democracy; they make a part of it, and are the instruments by which it performs most of its Operations.

Strictures on the proposed Union between Great Britain and Ireland: With occasional Remarks. By Nicholas Gay, Esq. F.R.S. 8vo. Stockdale. 1799.

Mr. Gay appears to have mistated the title of his pamphlet, as it might, with greater propriety, have been called "*Some account of myself*;" for his arguments in favour of an incorporating union have been anticipated, or are too futile to be noticed, while he is particularly anxious the public should know, that his father was an hospitable generous Irishman; that the family estate was about three thousand pounds a year; that the great Doctor Berkeley, Bishop of Cloyne, was his very near relation; that the celebrated Irish patriot, William Molyneux, was his uncle; that he had visited with great attention, for the space of eight years, the whole of Europe, with some part of Asia; that he has just returned from a four months excursion of above twelve hundred miles through Great Britain and Ireland; that he is sincerely thankful to his friends in Ireland for their kind reception and hospitable treatment of him; and that Liverpool and Birmingham are very flourishing towns. These are discoveries which we could hardly expect from a gentleman whose peregrinations have been so extensive;

"*Qui mores hominum multorum vidit et urbes*:"

but they furnish a satisfactory proof, that it is much easier to travel twelve hundred miles, than to write an argumentative pamphlet of thirty-nine pages.

Considerations on the Impolicy of Treating for Peace with the present Regicide Government of France. 8vo. Bell. 1799.

Political considerations, hazarded merely in consequence of temporary success or failure, have, throughout the course of the present war, proved idle, and frequently absurd. The expectations of the author of this pamphlet have been disappointed by events; and his arguments, which appear intimately connected with his hopes and wishes, are unfortunately as fallacious as his expectations. He wrote and published in the hour of victory, when the public mind exulted

in the glorious prospect of delivering Holland from the despotism of France; when the victorious arms of Russia and Austria threatened the republic with invasion; and when the internal misery and civil commotions of the enemy promised, in a manner, to guarantee the successes and secure the triumphs of the allied powers.

“ But who can rule the uncertain chance of war?”

Vicissitudes unexpected and momentous have materially altered the state of public affairs, and the writer's political theory must be dismissed until fortune shall again declare in favour of the coalition.

In considering the policy or impolicy of treating with France, two questions are brought forward. Is it advisable to make peace with France on the principle of the *status quo ante bellum* in respect to territorial possession, allowing her to retain her present form of government? or, Is it expedient to invade her territories with a view of entirely subverting her present form of government? He insists that to conclude peace with such a government would be fallacious and insecure, and that the previous abolition of it constitutes a preliminary condition, absolutely indispensable on every ground of sound policy and self-preservation.

He attempts to establish his second position by a variety of suppositions, assertions, and remarks, in which the force of an ardent imagination is predominant. He contends that it is for the interest of the allied powers to invade France, because there is a *moral presumption* that the overthrow of her present regicidal government will be the consequence of such a measure, and infers,

* *First*, That our interest invites us generally to the measure; *secondly*, That true policy specially recommends it to our notice, under the moral presumption of its success; *thirdly*, That necessity enforces our adherence to it, as the only means of acquiring the security we seek, and on which alone we ought to rely. And consequently from these several premises, it results, that the general proposition itself, founded in its expedience, stands substantively demonstrated.

The author's talents, both with respect to matter and manner, seem little calculated for the discussion of political questions. He is too much attached to hypothesis and subtle refinements to be plain and interesting, while, on the contrary, he becomes puerile by enlarging on positions that are perfect axioms. Was it necessary to prove, ‘that we shall agree or differ on the subject in proportion only as we comprehend it thoroughly?’—‘that the injury will be greater in proportion to the means employed to effect it?’—‘that to leave France entire is to leave her powerful, and to leave her powerful is to present her with the means of prolonging the war?’—or ‘that the greatest quantum of benefit civil government imparts is the greatest sum of national happiness?’

His language abounds in quaint expression and affected dignity, and his periods are defective in vigour and harmony.

‘*Projicit ampullas et sesquipedalia verba;*’

and the glittering jargon which he indiscriminately lavishes on the plainest subject, proves his unsuitness for political enquiry.

NATURAL

NATURAL HISTORY. PHYSIOLOGY.

Tracts and Observations on Natural History and Physiology. With seven plates. By Robert Townson, L. L. D. F. R. S. Edin. Author of the Philosophy of Mineralogy, and Travels through Hungary. 8vo. White. 1799.

The parts of this work which are most entitled to the perusal of the physiologist are the three first tracts on the respiration and absorption of the amphibia, and the respiration of the tortoise. The success which attended the publication of Dr. Townson's Observations on the Respiration and Absorption of the Amphibia, printed some years ago in Latin, at Vienna, and the importance of the tract on the Respiration of the Tortoise, have determined him to give them to the English press, connected with a variety of miscellaneous articles, relative to natural history, that are not destitute of interest. It appears to have been his intention, when he commenced his physiological observations, to have gone through the function of respiration in all the different tribes of the amphibia; but the difficulties which he experienced in procuring some that were absolutely necessary induced him to alter his plan. His observations are acute, and he has not only made some discoveries of importance, but demonstrated, that there is still ample room for investigation in the varied and complex works of nature.

The mechanism of respiration is satisfactorily explained, and, though it was known to Laurentius and Swammerdam, the enquiries and experiments of Doctor Townson have conferred on it an elucidation of which it certainly stood in need. His deductions are derived from the system of animal economy, without resorting to the aid of occult powers, that have been so justly reprobated by the great Bacon as mere delusions, and injurious to the advancement of science. In considering the Absorption of the Amphibia the author proceeds upon grounds undeniable, as they are founded on experiment; many of the facts are curious, and he has removed several primary impediments, which might have prevented further enquiry. His remarks on the Respiration of the Tortoise are conclusive in refuting the opinions of Blasius, Perault, Varnier, Tauvry, Morgagni, and Coiter, the older anatomists; for the subject has not been investigated by any of the moderns.

The Doctor displays great ingenuity in accounting for the cause why objects appear single, though viewed with both eyes; and elucidates it by shewing the analogy between the sense of sight and our other senses, and by tracing up this apparent anomaly to a general law of the human economy. Having observed that the intensity of our visual perception is increased when each eye receives a similar visual stimulus, or that the *qualitas intensiva* is augmented by the increase of similar images, whenever their *qualitas extensiva*, or number, is not increased; he proceeds:

“ In

'In this increase of intensity, through the duplicity of our organs; the sense of sight is not anomalous but analogous with our other senses. Though this sense, having, like the sense of touch, to take cognizance of the primary qualities of bodies, as their forms and numbers, it is a natural consequence of its ability to execute this office, that it should keep distinct the similar forms, and to this end that the separate similar impressions of one eye should not coalesce or unite into one great one, as in our other senses; for every object is composed of parts, some of which are similar and some dissimilar; if then the similar impressions of one eye should coalesce into one, we should not see objects as they are, but mutilated and monstrous. But in other respects the sense of sight is like the other senses; for as this keeps the similar impressions of the objects of sight of one eye distinct, yet unites the similar of the two; so the sense of hearing, where each ear is a perfect organ, keeps separate, that is, distinguishes the different sounds heard at one time by one ear, yet unites into one the similar heard by the two; for a sound is but one, though heard with both ears; but it is more intense, that is louder when heard with both than with only one. The sense of taste keeps separate the different perceptions, that is, distinguishes the different tastes perceived at one time; yet if a small part of the tongue is affected by the sweetness or saltiness of a body, or both, though we feel these perceptions, yet they are not so intense as if a greater part of the tongue was affected. In the sense of smell it is the same: and it is the same in the sense of touch, when the primary qualities of bodies are not its objects; for pain and pleasure, and heat and cold, are greater by their causes acting upon a greater part of the sense of touch; though this sense, like the sense of sight, having to ascertain the situation of bodies by referring each to its real situation, must necessarily keep separate the similar perceptions of their mere presence.

'I therefore repeat, that, according to the economy of our system, each part of an organ of sense is a perfect organ, and its extent or number only adapts it to receive several dissimilar impressions, or to encrease the intensity of the similar. And as each specific stimulus, however faint, is as complete an impression upon its own proper organ, so far as the *qualitas extensiva*, as the images on the retina, and as all similar stimuli, from the secondary qualities of bodies, only encrease the intensity, and not the number of our sensations, I can see no reason why we should consider the unity of visual perceptions arising from single objects seen with two eyes as anomalous in our system, and then invent ingenious hypotheses to explain it. To me the sense of sight appears analogous to our other senses, in which we well know, that neither the extent or number of the organs ever multiply our perceptions, so that had we an hundred organs of each sense, objects of sight, and sounds, tastes and smells, would remain in their unity.'

Many of the smaller tracts are too trivial and fanciful to be classed with the important investigations of the Physiology of the Amphibia, and the mineralogical articles are not arranged with sufficient perspicuity.

MEDICAL.

Hints on Temperance and Exercise. Likewise their Advantage in the Cure of Dyspepsia, Rheumatism, Polysarcia, and certain Stages of Palsy. By J. Tweedie, Surgeon, &c. 2s. 6d. Williams.

While the agony of acute diseases or paroxysms of corporeal pain are more dreaded than all the penalties of the fire that never is quenched, the arguments of Mr. Tweedie for temperance and exercise, we apprehend, will be ultimately found more forcible and efficacious than all the Lent sermons in England. The author writes agreeably, and prints neatly; and, in our opinion, the motives of this publication are as benevolent as its contents may be rendered useful.

Experiments

Experiments with the Metallic Tractors, in Rheumatic and Gouty Affections, Inflammations, and various topical Diseases; as published by Surgeons Kerhaldt and Rafn. Translated into German by Professor Tode, Physician to his Danish Majesty; thence into the English Language, by Mr. Charles Kamphmüller: Also Reports of about one hundred and fifty Cases in England, demonstrating the Efficacy of the metallic Practice in a Variety of Complaints, both upon the Human Body and on Horses. By medical and other respectable Characters. Edited by Benjamin Douglas Perkins, A. M. of Leicester-Square, London, Son of the Discoverer. 6s. Debbett. 1799.

This publication announces good news for almost every class of invalids. To most people in years, the infirm in every period of life, all those who are confined by contracted postures to unhealthy situations and sedentary habits, and especially the weaker sex, whose feeble frames are often debilitated and crushed by their condition in life; a remedy nearly immediate is here proposed and authenticated by characters who cannot be suspected either of ignorance or connivance with imposture. Of all medical discoveries urged on public attention from motives palpably lucrative, we are naturally and properly suspicious; as of nostrums and arbitrary prescription there is no end. These tractors, however, have become, from the wonderful effects ascribed to them, objects of just and general solicitude. And we are glad, for the honour of the discovery, and more for the amelioration of our common nature, which they amply promise, to see them brought forward in so unquestionable a shape.

The author we conceive to be very fortunate in laying his discovery before the physical world in this enlightened period, when every latent principle of a narrow education yields to the benign influence of general science, and men of views and pursuits perfectly philosophic and patriotic will certainly in this, as in all other cases, take the liberty of judging for themselves.

A Guide to Health; or, Advice to both Sexes. With an Essay on a certain Disease, Seminal Weakness, and a destructive Habit of a private Nature. Also an Address to Parents, Tutors, and Guardians of Youth. To which are added Observations on the Use and Abuse of Cold Bathing. By S. Solomon, M.D. F. R. H. S. 12mo. 5s. Matthews and Symonds.

If this motley production of empiricism be not the puff direct, it certainly savours of something more than the puff collateral. It is stuffed with letters of thanks from patients revered by the miraculous exertions of the doctor's skill, and with cases in which his very extensive practice has had occasion to be eminently useful. He seems indeed better acquainted with mankind than with medicine; and, as he has written for the ignorant, not the enlightened part, he was aware that he should have the majority in his favour. Under such circumstances we can only say, what the learned doctor means—"Qui vult decipi decipiatur."

TRAVELS.

TRAVELS.

Travels through several Provinces of Spain and Portugal, &c. By Edward Croker, Esq. Captain in the late 99th Regiment of Foot. 8vo. Robson. 1799.

We learn that Mr. Croker, having been captured on his passage to Jamaica in 1780 by the combined fleets of France and Spain, landed at Port St. Mary's, and remained for some time a prisoner at Arcos, in the province of Andalusia. His travels, unlike those of the voluntary tourist, are not extensive enough to afford much interest with respect to the state of agriculture, manufactures, commerce, or the manners of the people. They merely describe what occurred to him during his residence at Arcos, and his return home through a part of Spain and Portugal. His style is correct and agreeable, and his observations are generally judicious.

EDUCATION, SCHOOL BOOKS, &c.

An Elementary Introduction to the Latin Grammar: With practical Exercises, after a new and easy Method, adapted to the Capacities of young Beginners. By N. Wanostrucht, LL.D. The second Edition: With Additions and Improvements by the Author. 12mo. 2s. 6d. Johnson, &c. 1797.

This elementary introduction is a considerable acquisition both to persons engaged in the instruction of youth and to the pupils themselves. The labours of the former will be very much diminished, and the progress of the latter facilitated, by adopting the judicious and perspicuous method of the author. He has completed an arrangement, the want of which had been long lamented by the masters of Schools and private tutors. In the task of uniting practice with theory, and removing the perplexities that confound the mind of the young beginner, he has proceeded in an order perfectly clear and equally calculated to make the principles understood and remembered. The syntactical rules are placed under each part of speech, with practical exercises; and every opportunity is furnished for gradually improving the scholar and stimulating him to further exertions. Whatever has been thought essential in other grammars, is carefully preserved; several rules which were wanted are added, and those that were rather perplexed and confused are simplified.

Recueil Choisi de Traits Historiques et de Contes Moraux: Avec la Signification des Mots en Anglois au bas de chaque Page. A L'Usage des jeunes gens, de l'un et de l'autre sexe, qui veulent apprendre le François. Par N. Wanostrucht, Docteur en Droit. Sixieme Edition: Revue, corrigée, et augmentée, par l'Auteur. 12mo. 2s. 6d. Johnson, &c. 1799.

The success which this instructive and entertaining selection appears to have experienced, is justly due to the taste and judgment displayed by Doctor Wanostrucht in its formation. The anecdotes of

of distinguished characters, and the historical and moral tales, are happily chosen, and arranged with a minute attention to propriety. A general and particular table of words, with their significations in English, are introduced, and every assistance is given to persons who wish to acquire a knowledge of the French language.

Belisaire et Fragmens de Philosophie morale. Par M. Marmontel, de l'Academie Française. Nouvelle Edition, avec la Signification des Mots les plus difficiles en Anglois au bas de chaque Page. Revue et soigneusement corrigée par N. Wanostrucht, Docteur en Droit. 12mo. Boosey, &c. 1799.

The Belisarius and philosophical and moral sketches of Marmontel are well suited to the attentive perusal of the student who has made some progress in the French language, and form an excellent sequel to the "Recueil Choisi." A purer style than that of Marmontel could not have been chosen, to give a correct idea of the beauties and delicacies of that tongue.

HISTORY, BIOGRAPHY, &c.

Biographical Memoirs of the French Revolution. By John Adolphus, F. S. A. 2 Vols. 8vo. 16s. Cadell and Davies. 1799.

These memoirs of many of the principal actors in the French Revolution, as a curious and digested narrative of the views, the principles, and the events, which contributed to the success of so many sanguine, and, we may add, sanguinary innovators are deserving of commendation; but it remains for the judgment and candour of the reader to appreciate their just value, as historical materials. We live too near the times and the characters here delineated to be enabled to discover the truth; and while, as in the present production, we collect our materials from party publications and ephemeral pamphlets, we can hardly hope to be forming a work which posterity will greatly respect.

These volumes, however, are replete with entertainment, and exhibit a great variety of facts, and much detail to which assuredly no doubts can be attached.

The Batavians; or, Virtue and Valour crowned by Perseverance. From the French of C. Bitaubé, Member of the National Institute of France, and of the Royal Academy of Sciences and Belles Lettres of Prussia. 2 Vols. 12mo. Robinsons.

We have here a vigorous translation into prose of a French work on that portion of history which relates the deliverance of Holland from the tyranny of the gloomy and cold-blooded Philip of Spain. The style and construction of the work entitle it to the dignity of an epic poem.

Though written by a French republican, the subject is treated in a candid and temperate manner; and the translator appears to have

performed his task with a proper attention to the political sentiments of Britons at the close of the eighteenth century.

The main story is extremely interesting, the episodes pleasing, the orations with which it abounds vigorous, and often sublime. They are not, indeed, the strains of a Homer or of a Milton; but by persons who can taste the beauties of those heavenly bards the present work cannot fail of being read with pleasure.

Human Longevity : Recording the Name, Age, Place of Residence, and Year of the Decease, of 1712 Persons, who attained a Century and upwards, from A. D. 66 to 1799, comprising a Period of 1733 Years. With Anecdotes of the most remarkable. By James Easton. 8vo. 6s. Easton, at Salisbury; White, London.

This is a curious and useful compilation; but the purchaser may be somewhat disappointed at finding (after having read, in the title-page, that the list comprises the period between A. D. 69 and 1799) that the instances occurring in the first sixteen centuries do not occupy five pages of the volume.

A Brief Account of the Life and Writings of Terence. For the Use of Schools. 8vo. Easton, Salisbury.

The very first paragraph of this book betrays a disingenuousness in the author that is very censurable; it runs thus:—

“No species of writing is more instructive to the general bulk of readers, than biography; it affords them the opportunity of seeing the dispositions, virtues, and failings of eminent men fully displayed: it enchains the heart by an irresistible interest, and diffuses instruction to every diversity of condition.”

Now, reader, let us say, that the author has here most cruelly patched with his own dowlas the fine broad-cloth of the immortal author of the Rambler. In No. 60 of that admirable work occurs the following passage:

“No species of writing seems more worthy of cultivation than biography, since none can be more delightful nor more useful, nor can more certainly enchain the heart by irresistible interest, or more widely diffuse instruction to every diversity of condition.”

Our author, if he wished to set off with an air of dignity, might have paid the great moralist the compliment of inverted commas, or of a note of acknowledgment at the foot of the page.

The life contains nothing new; and wherever the author himself has written *without book*, his style is inelegant in the extreme. We need only copy the first two lines of the paragraph which immediately follows the Johnsonian one above quoted, to justify our censure:—

“The object of the present treatise is intended to make the young classic acquainted with the life, &c. &c. Here the *tyro* whose task should be to study the classic (Terence) is himself called the classic*. Again, common sense requires, either that the first three

* This is not an accidental mistake, for it recurs in p. 19.

words of this sentence should have been taken away, or the word intended omitted.

Kedelin, in p. 29, should have been Hedelin.

In short, we consider this work as a plagiarism from beginning to end, and refer its compiler to the fable of the Jay, who had dressed himself in the plumes of the peacock.

The Study of History rendered Easy, by a Plan founded on Experience. Dedicated by Permission to her Majesty. Vol. I. England. 12mo. Elmsley and Bremner. 1798.

This compilation holds a middle rank between the expansion of narrative and contracted relation, and as an abridgement sufficiently interesting to attract the attention of the youthful mind by a judicious series of questions and answers; it is calculated to give to the pupils a considerable insight into historical knowledge, until their progress in the faculty of reasoning may enable them to undertake the perusal of more elaborate and voluminous works.

In the vocabulary of difficult expressions prefixed to the history, we however find many terms so clear and intelligible to the meanest capacity as not to require an explanation,

The Study of History rendered Easy, by a Plan formed on Experience. 1798.

This volume, which is a sequel to that which we have mentioned in the preceding article, is arranged upon the same plan; but the narrative is too much abridged to give a correct idea of the importance of the subject.

The Life of Major J. G. Semple Lisle; containing a faithful Narrative of his alternate Vicissitudes of Splendor and Misfortune. Written by Himself. The Whole interspersed with interesting Anecdotes and authentic Accounts of important public Transactions. 8vo. Stewart. 1799.

Misery and contrition will greatly tend to expiate the greatest crimes. Major Semple Lisle has, indeed, suffered much in the course of his adventures, but penitence has not yet visited his cell. He has, in his life, taken great pains to relate his vicissitudes of splendor and misfortune; but he has not furnished a single instance of his virtue, and has carefully suppressed his guilt. He describes his knowledge of persons in exalted situations with ostentatious pride, relates his intrigues with the vanity of a coxcomb, and triumphs, with the paltry exultation of a prize-fighter, in the feats which his valour has achieved. If the public can be duped by the Major's *faithful narrative*, they will admit him to equal, in military talents, the most celebrated general of the present day, and they will not hesitate to believe that he has been entrusted with important state secrets by the most potent princes in the world. Nor will it be difficult to grant that the offences he has committed against the laws of his country

try are mere *peccadillos*, of which any imprudent, but honourable man, may be guilty.

Biographical Sketches of Henrietta, Duchess of Orleans, and Louis of Bourbon, Prince of Condé. To which are added Bossuet's Orations, pronounced at their Interment. Translated from the French: With select Extracts from other Orations by the same Author. 8vo. Clarke. 1799.

The funeral orations of Bossuet, most distinguished for exquisite feeling, dignified sentiment, religious consolation, pathetic expression, and manly eloquence, are the two which the translator now offers to the public. To those who are ignorant of the degree of perfection to which the French, and particularly the celebrated Bossuet, have brought this species of composition, the translation must prove highly gratifying. Several passages are judiciously suppressed, where local and minute details could excite no interest, where religious intolerance would offend, and adulation would disgust the mind; but the translation is marked with the spirit and impassioned energy of the original.

The biographical sketches are trifling, but the extracts from other orations of Bossuet are judiciously made. The genius of that eloquent prelate is happily exemplified in his delineation of Cromwell's character, in his eulogium on the conduct of Charles the First, in his last moments, and his affecting apostrophe to Queen Henrietta. He thus describes the character of Cromwell:—

"A man endowed with an uncommon depth of thought, now enters on the busy scene; equally illustrious for a refined hypocrisy, as for a political sagacity. Adequate to the most hazardous enterprise, he threw round his designs the dark veil of secrecy. Active and indefatigable in peace or in war, his preventive wisdom diverted the course of chance. Vigilant of opportunity, he sprung upon every favourable incident, and appeared to be one of those turbulent and daring spirits who are destined to subjugate the world. He possessed the secret charm of cementing the various sects with which England was overspread, and with a magical touch he consolidated the discordant parts of that heterogeneous assemblage into one powerful, irresistible mass."

"In adverting to the dignified manliness which accompanied Charles the First through the last scenes of his life, he says, "Pursued by the unrelenting malignity of fortune, abandoned, betrayed, defeated, he never abandoned himself. His mind rose superior to the victorious standard of the enemy. Humane and magnanimous in the moment of victory, he was great and dignified in the hour of adversity. This is the image, the characteristic form which presents itself to my view, when I behold him at his trial and on the scaffold. O thou august and unfortunate Queen! I know that I am gratifying thy tender affection, while I consecrate these few words to his memory; that heart which never beat but for him, awakens even under the pall of death, and resumes its palpitating sensibility at the name of so endeared a husband."

"The eloquent Prelate, having dwelled upon her animated exertions in favour of the royal cause, proceeds in the following manner:

"Queen! consort! mother! oh deserving of a better fate! were the splendours of this world worthy of your attention? With an ardent enduring zeal you have long upheld the falling monarchy! It now remains that you stand immovable, encircled with its ruins; like a column (once the proud ornament and support of a temple), which lifts its sacred head amidst the havoc of the trading edifice."

For

For this elegant little work the public is indebted to Mr. Jenningsham, the poet.

MILITARY AFFAIRS.

A Manual of General Dundas's Eighteen Manœuvres, with explanatory Plates. Egerton, Whitehall.

We pretend to no great skill in military tactics, and are sincerely sorry the necessity of the times has made the science an object of so much solicitude, and brought it into such general practice. As things are now circumstanced, it is the interest of all to master it as completely and speedily as they can. The elements of it here minutely may be very useful, more especially to all our volunteer corps. They are evidently the result of much experience conceived in the shortest and most precise terms, compressed of course in the smallest compass possible, formed in a neat portable size, and claim attention, under the name and sanction of an officer of high reputation in the service of his country.

Military Sketch. 12mo. M'Dowal, Berkhamsted. 1799.

This little treatise is divided into three parts: the first relating to the principles of formation and movement ordered to be observed in the cavalry; the second, explaining the object and end of tactics; and the third, laying down a plan for the establishment and exercise of a troop or squadron of yeomanry cavalry.

The first and second parts illustrate, in a very perspicuous and practical manner, the several manœuvres of a troop of horse; but the third is particularly worthy of notice. Of the benefits to result from the establishment of yeomanry corps upon the unexpensive plan here laid down, it is impossible to doubt; at the same time we differ with the author in opinion, when he advises such a corps to extend their services to the continent. That would, in our minds, be at once to destroy their peculiar utility, and harrass them by a mode of service that would be as well or better performed by the regulars.

The Soldier's Friend: or, the Means of preserving the Health of Military Men; addressed to the Officers of the British Army. By William Blair, A. M. Surgeon of the Lock Hospital and Asylum, and of the Old Finsbury Dispensary. 12mo. Longman and Rees, Verner and Hood, &c.

The country must feel itself much indebted to Mr. Blair for the perspicuous manner in which he has treated a subject of such high importance as that of the health of our brave soldiers.

We have read his little volume with much pleasure, and strongly recommend it to the attention of the British army.

THEATRE.

Edmund; Orphan of the Castle: a Tragedy, in Five Acts. Founded on the "Old English Baron," a Gothic Story. 8vo. Faulder. 1799.

This production, which is at once wild, ludicrous, and insipid, bears all the marks of an unpolished mind and a feverish brain. The plot, (for with some difficulty we can discover the outlines of one,) is as extravagant as the admirers of romance can wish, and as horrid as the licentiousness of Gothic story can render it. The author has his ghost, his dungeons, his assassins, his groans from the 'perturbed spirit beneath,' and his folding doors that fly open by the mysterious decrees of fate.

Yet wretched as the fable and incidents undoubtedly are, the versification and expression are still more reprehensible. With the most common rules of metrical composition the writer is altogether unacquainted, and the tragedy does not furnish a single instance of six lines in succession that are just and natural. His language abounds in obsolete terms, which he appears to have cultivated with the most studious attention. His figures, like

"The story of the bear and fiddle,
Begun, but broke off in the middle,"

are seldom perfect, his metaphors are generally confused, and his similes have very little to recommend them but singularity.

The German dramatists have at length found a rival in our author with respect to stage effect and the instructive lessons which are given to the actors, as the reader will perceive from the passage and *exquisite dumb show* with which the third act concludes:

EDMOND—(examining the locket.)

'Are these the tresses of a murder'd mother?

Are these the locks which grac'd the forehead smooth

Of her who gave me being?—(kisses it, pauses) obtruding glass!

Thy flinty substance bars the envied kiss.

Attempts to break the locket open, a secret spring discovers a portrait—he stands some time, much agitated, then sighs deeply, Oswald and Sir Philip fly to his support, when Oswald, with a frantic gesture, exclaims: "MY LADY LOVEL!" Edmund sinks in Sir Philip's arms, and the curtain drops.—

The Naval Pillar: a Musical Entertainment, as performed at the Theatre Royal, Covent Garden. By T. Dibdin. 8vo. 1s. Barker. 1799.

The monument proposed to be raised at the public expence for the purpose of recording the glorious actions of our naval commanders and gallant tars, suggested to the managers of Covent Garden Theatre the idea of bringing forward an entertainment in allusion to the subject, and they had recourse to the talents of Mr. Dibdin, who in a very short time supplied them with this musical piece.

In an occasional entertainment of this nature we did not expect to find any consistency of plot, or any considerable portion of interest; and we have not been disappointed. The dialogue is pleasant, but does not possess any pretensions to originality, most
of

of the ludicrous passages, repartees, and whimsical allusions having been borrowed from other productions. The songs are written with spirit, and display true national humour.

The music, composed by Mr. Moorehead, and the merits of the performers, very much contributed to the success of the piece.

Sheridan and Kotzebue. The surprising Adventures of Pizarro, preceded by a brief Sketch of the Voyages and Discoveries of Columbus and Cortez: To which are subjoined the Histories of Alonzo and Cora, on which Kotzebue founded his two celebrated Plays of the Virgin of the Sun and the Death of Rolla. Also Varieties and Oppositions of Criticisms on the Play of Pizarro; with Biographical Sketches of Sheridan and Kotzebue. The whole forming a comprehensive Account of those Plays, and the grand Ballads of Cora and Rolla and Cora, at the Royal Circus and Royal Amphitheatre. 8vo. 2s. 6d. Fairburn, &c. 1799.

The title-page of this multifarious collection sufficiently indicates the industry of Mr. Britton in arranging the different articles of which it is composed. The originality of the compiler can be equalled only by his modesty; and on that head he shall speak for himself:—

Works, which I may hereafter publish, impartiality and candour shall invariably characterize my writings; and an anxious and enthusiastic ambition to display elegant and truly-appropriate embellishments will make me critically particular with my designer and engraver; by which means I will deserve, and I hope shall acquire, the approbation of the connoisseur and the critic.

Whatever reputation the enthusiastic ambition of Mr. Britton may acquire by his labours, in the present instance, it must be admitted that he has given to the public an interesting collection at a very moderate price.

NOVELS, &c.

The Story of Al Raoui. A Tale from the Arabic, &c. pp. 59. Geisweiler. 1799.

This fanciful little volume looks like a typographical whimsey; or, rather like a specimen of the letter-founder's art; for various are its types as its contents. Thus, the title is in *capitals*; the dedication, in *English Roman*; the preface, in *English italick*; the English translation of the Arabic tale, in *great primer*; the German translation of the same tale, in *black letter*; and three short poems, in *small pica*. But, notwithstanding its singularity, the book forms no unsuitable ornament for a lady's scrutoire. Al Raoui is not very interesting, indeed, in this detached form; but, as he appears in two different dresses, to compare the German with the English translation may be useful for those who are studying either language.

The verses annexed, are not inelegant: though the following couplet limps in each line for the want of an additional syllable—

‘For the youth in whom truth and fondness reside,
From the breast of a dove my dart is supply’d.’ P. 47.

We will add a more favourable extract from a poem written in the close of winter to a friend, just leaving a favourite retirement, previous to settling abroad.

‘Ere

LONDON CATALOGUE:

' Ere yet your footsteps quit the place
Your presence long hath deign'd to grace,
With soft'ning eye and heart deplore
The conscious scenes, your own no more.

When vernal clouds their influence show'r,
Expand the bud, and rear the flow'r,
Who to yon leafing grove will come,
Where the rath *primrose loves to bloom,
And fondly seek, with heedful tread,
The forward floret's downy head?
Or, when the violet leaves the ground,
Scent the pure perfume breathing round?

Who first will spy the swallow's wing?
Or hear the cuckoo greet the spring?
O'er the wide heath who then delight,
Led by the lapwing's devious flight,
To see her run, and hear her cry,
Most clam'rous with least danger nigh!

Who, saunt'ring oft, will listless stay,
Where rustics spread th' unwither'd hay?
Or, sunk supine, with musing eye,
Listen the hum of noon-day fly?
Or watch the bee, from bell to bell,
Where shelter'd lies edge the dell?
Or, 'mid the sultry heat reclin'd,
Beneath the poplar woo the wind?
While, to the lightest air that strays,
Each leaf its hoary side displays.

The rook-lov'd groves, and grange between;
Dark hedge-row † elms, with meadows green;
The grey church, peeping half through trees;
Slopes waving corn, as wills the breeze;
The podding bean-fields, strip'd with balks;
The hurdled sheep-fold, hoof-trod walks;
The road that winds aslant the down;
The yellow furze-brake, fallow brown;
The eager heifer's ‡ echoing low,
Far from her calf compell'd to go;
The dale's blue smokes that curling rise;
The toil-free hind that homeward hies;
The stilly hum from glimmering wood;
The lulling lapse of distant flood;
The whitening mist, that widening spreads,
As winds the brook adown the meads;
The plank and rail that bridge the stream;
The rising full-moon's amber'd gleam,
Twixt sev'ring clouds that richly dight,
Let gradual forth her bright'ning light;
No more the onward foot beguile,
Where pollards rude protect the stile.

* "Bring the *rathe primrose* that forsaken dies." Milton's *Lycidas*. This, and some other borrowed passages, should have been marked as such. Rev.

† "By *hedge-row elms*, on hillocks green." Milton's *L'Allegro*.

‡ *Heifer* is a term appropriate to a young cow, before she has had a calf. Rev. But

But though the scenes you now deplore
 With heart and eye, be yours no more;
 Though now each long-known object seem
 Unreal, as the morning's dream;
 You still with retrospective glance,
 Or rapt in some poetic trance,
 At will, may ev'ry charm renew;
 Each smiling prospect still review:
 Through mem'ry's power and fancy's aid,
 The pictur'd phantoms ne'er shall fade.
 And, oh! where'er your footsteps roam,
 Where'er you fix your future home,
 May joys attending crown the past,
 And heaven's best mansion be your last!

The editor, we understand, is Mr. Geiswiller, who already has introduced himself to literary notice as one of the translators of Kotzebue.

The Restless Matron; a Legendary Tale. In Three Volumes. 12mo. Lane. 1799.

Lest a certain description of husbands should mistake the heroine of this novel for a vixen wife, we think it necessary to undeceive them by stating that she is a *very ghost*, that appears and vanishes, and re-appears, on numerous occasions, from near the beginning of the first to within half a dozen pages of the end of the last volume. We have no doubt that this explanation will be satisfactory to many, and excite the curiosity of more readers. This is a ghost-loving age; and, if ever the practice of introducing these supernatural personages be defensible, it must be in a tale professedly legendary.

The work is well written, and the incidents are sufficiently interesting.

Westbrook Village; a Novel. In Two Volumes. 12mo. Lane. 1799.

A pleasing story, exhibiting several well-drawn characters, and containing many judicious remarks on life and manners.

Augusta; a Novel. In Three Volumes. From the French. By a Lady. Small 8vo. Earle and Hemet.

In a series of letters written in an easy and lively style, we are here presented with some pleasing views of the manners of the French people prior to the revolution, with occasional comparisons of those, with the manners of this country. The author is justly indignant at the atrocities which have followed the overthrow of the French monarchy; and seems to take a generous delight in vindicating the memory of Louis XVI. and his government from the imputations of tyranny and oppression, with which they have been uniformly loaded by those who, having shed his blood, and persecuted his race, sought in calumny a vindication of their crimes.

In the translation, if there is little room for praise, there is less for censure.

The notes, which are copious, we presume to be those of the translator, and prove her a warm advocate for the restoration of the Throne, and the accession of Louis XVIII.

Harcourt; a Novel. In Four Volumes. By the Author of "The Mystery Wife," &c. 4 vols. 12mo. Lane.

If this be not a good novel, it is not for want of variety in the characters that compose it; for we have English, Welsh, Scotch, French, Italians, Russians, West Indians, &c. &c. &c. among the *personae dramatis*. The incidents are numerous, and the scenes varied; yet, with all this in its favour, we do not rank the present above the ordinary class of novels.

The Gipsy Countess; a Novel. By Miss Gunning. In Four Volumes. 12mo. Longman and Rees. 1799.

This is an interesting and well-told tale of domestic manners; the character of Julia is finely drawn; the language throughout is spirited, and in general correct; many of the sentiments are original, and happily applied; and, to speak generally, we think the work entitled to considerable praise.

Azalais and Aïmar; a Provençal History of the Thirteenth Century. From an ancient Manuscript. 3 vols. 12mo. Lane. 1799.

A pleasing and interesting kind of legend, in which the manners of the age of chivalry are portrayed with much judgment and effect.

The Little Emigrant; a Tale. Interspersed with moral Anecdotes and instructive Conversations. Designed for the Perusal of Youth. By the Author of "The Adventures of the Six Princesses of Babylon," "Visit for a Week," "Juvenile Magazine," &c. 12mo. Newbery, &c. 1799.

The "Adventures of the Six Princesses of Babylon" have been long known and admired. The present work is on a smaller scale, indeed, but will not detract one particle from the well-merited reputation of the author. It is calculated to diffuse among the rising generation a spirit of benevolence, and to give practical illustrations of the important truths of morality and religion. During our perusal of this volume we have more than once found "the tide working upward to our eyes;" and we cannot either envy or commend the feelings of man, woman, or child, that could read it through without a like sensation.

The Family of Halden; a Novel. By Augustus La Fontaine. Translated from the German. 4 vols. 16s. Bell. 1799.

This German author is advantageously known in this country as the writer of *Clara Du Plessis*, & *St. Julien*.—The present work will not detract from his literary character; but there is a want of elegance in the translation which renders the novel at times extremely tedious and heavy. Something like originality appears in the character of the old Major and his Corporal Hennig, yet we imagine they

have not been conceived without a recollection of Sterne. Young Hennig, which will remind the reader of the Emilius of Rousseau, is a character executed with spirit.

MISCELLANEOUS.

The Proceedings at large on the Trial of an Action brought by Mr. John Mackell, of Park Lane, Smith, against Mr. John Hanson, of Bruton Street, Smith and furnishing Ironmonger to the King, for a supposed Libel on the Plaintiff, in a Pamphlet published by the Defendant, relative to the Prices charged by Mr. Mackell for the Iron-railing made by him, for inclosing Gardens in the Green Park. Before Lord Kenyon and a special Jury, at Guildhall, London, on Saturday, the 29th of June, 1799. Taken in Short-hand by Joseph Gurney. 8vo. 3s. 6d. Wright. 1799.

This pamphlet is peculiarly entitled to the attention of persons who may have occasion to employ surveyors in valuing work; and the circumstances which came out in the course of the evidence on the part of the plaintiff vindicate, in the clearest manner, the conduct of Mr. Hanson, who appears to have acted most honourably with respect to the interest of his employers. We select Lord KENYON'S opinion, as the best comment that can be given on the extraordinary charges made by the plaintiff, and allowed by Mr. James Wyatt, for enclosing the gardens in the Green Park with iron railing:

‘I should have remarked, upon some of the evidence that has been given in the cause,—I think it is very scandalous,—How, in God’s name, are mankind deluded, when the more the person they employ as their surveyor cheats his employer, the more he enhances his own profits! It was a very sensible observation that was made by one of the gentlemen of the jury, that the more exorbitant the charge is which the surveyor allows, the more money he puts into his own pocket.’

The plaintiff was nonsuited, as the allegations in the declaration were not proved, and the bills were not produced.

The Youth's Infallible Instructor; for the Use of Schools. Comprising, in seven Parts, the different Degrees of Literature necessary to complete an English Scholar; on a systematic Plan: Calculated to facilitate the Progress of the Pupil, and to ease the Labours of the Preceptor. By W. Card, Schoolmaster, &c. at Hythe. 12mo. Lee and Hurst, &c. 1799.

The seven parts of this work mentioned in the title-page form seven distinct volumes, which are thus arranged:—Part I. contains a collection of historical, miscellaneous, poetical, and religious subjects for reading and reciting. Part II. are lexicographical exercises, with concise orthographical rules. Part III. The rules of etymology, syntax, and prosody. Part IV. The first twelve rules and examples of common arithmetic, &c. Part V. An introduction to geometry and land-surveying. Part VI. Geography, the use of the globes, and astronomy. Part VII. A system of book-keeping.

At no period has more attention been paid by tutors to the devising means of facilitating and improving the task of instruction, than at present. Every month, nay every week, presents us with some new plan of education, or medium of learning. All, however, are not equally successful. Mr. Card has manifested industry at least; and his books, if they have not our unqualified approbation, shall not fall beneath our unqualified censure.

The first part comprises many excellent portions of literature, well calculated for exercising youth in the art of reading; but a little diligence might have enabled Mr. Card to have made selections that would have had more the appearance of *novelty*. Most of those before us are such as we meet with Enfield, and in almost every other work of the kind.

In the lexicographical exercises, with which the second part commences, we do not see any peculiar advantage over the usual modes of teaching by syllables.

In treating of the vowels, Mr. Card assigns but two varieties of sound to the *a*; namely, those in *race* and in *mast*; what become then of the sounds in *ball* and *bat*?

The third part abounds with useful information in the branches of prosody and syntax; and

The fourth is a very good exercise-book in the lower rules of Arithmetic.

The fifth, sixth, and seventh parts have not yet reached us. When they come to hand, we shall notice them with due attention.

A Proposal for restoring the antient Constitution of the Mint, so far as relates to the Expence of Coinage. Together with the Outline of a Plan for the Improvement of the Money; and for increasing the Difficulty of Counterfeiting. By the Rev. Rogers Ruding, B. D. Vicar of Maldon, in Surry. 8vo. 1s. 6d. Serwell, &c. 1799.

The author of this instructive tract has investigated the antient history of the mints of the kingdom from the conquest to the present time, in a brief but satisfactory manner. The question was fairly open to public enquiry, and his object is to recommend a mode of coinage, which, instead of being burthensome, may prove advantageous to the state. The alterations in the constitution of the mint, which have taken place from the time of the Eighth Henry to the 27th year of his present Majesty's reign, are clearly described, and the losses experienced by the public revenue in consequence of them are impartially stated. He shews, that the mint, instead of aiding the revenue, had become a heavy charge upon it; and that the slight changes which have occurred within this century do not relieve the public from any part of the burthen, but merely change the mode of payment. The following extract shews the loss which the kingdom has suffered for thirty-seven years of the present reign, and the causes of the great deficiency of silver money, and the vast disproportion in the preference of the coinage of gold to silver:—

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'The amount of loss to the state, from these important alterations in the constitution of the Mint, is much greater than, it is probable, the public may be aware of. Some small idea of its extent may be obtained by considering the quantity of bullion coined within the present reign; from which it will appear, that, from the 25th of October, 1760, to the 18th of March, 1797, 57,274,617l. 4s. 6d. in gold, and 63,419l. 6s. 8d. in silver, have been delivered from the Mint. Now the profit on the gold, according to the difference between the Pound Tower and the Pound Troy, would have been but little short of three millions, or, according to the Seignorage, above one million. To which if the expence of coinage be added, (taking it at no more than 10,000l. *per annum*;) amounting to 380,000l. it will be found, that by the coinage of gold alone, for 38 years, this kingdom has sustained a loss of at least three millions and a quarter, at the highest computation, and at the lowest, nearly one million and an half; to which the loss by the silver coinage will make the addition of a few thousand pounds. And, were it possible to trace, with equal accuracy, the quantity coined from 1527 to the present time, the aggregate loss would arise to an immense sum.

'It was, no doubt, expected, that as the owner of bullion was now freed from every charge for coinage, a constant supply of money would never be wanting. But the framers of the Act of the 18th of Charles II. seem not to have been aware, that no merchant will bring his gold or silver to the Mint, unless it will produce more there than he can get for it as bullion; and, likewise, that whenever the coin can be made more valuable by melting it into bullion again, there will never be wanting speculators, who will run every hazard, in defiance of any laws which may be made for the preservation of the coin.

The present Constitution of the Mint being thus burthensome to the publick, and the allowance of the profit of coinage to the owners of bullion having failed to produce the end proposed, it is natural to suspect that the principle on which the acts for the encouragement of coinage are founded must be defective. And it certainly is so, in as much as it intrusts to the exertions of interested individuals what ought to have been left entirely to the energy of the Government, namely, the care of providing a constant supply of the precious metals for the use of the Mint. Hence has arisen the great deficiency of silver money, and the enormous disproportion, of almost one hundred to one, in the preference of the coinage of gold to silver, during the present reign; for, as the state derived no benefit from the Mint, but, on the contrary, sustained a loss, it was not very probable that it would adopt vigorous measures to prevent a want of circulating cash, until the pressure of that want should become extreme; and, on the other hand, the individual, to whom the law had transferred the privilege of drawing profit from the coinage of bullion, finding the price of gold more suitable to his interest than that of silver, would of course send the former metal to the Mint in the greatest abundance.

'Thus the public has received a two-fold injury; it has paid a great price for the coinage of gold, which was not absolutely wanted; and has at the same time suffered inconvenience from a scarcity of silver, because its value was not sufficiently low to make it the interest of the possessors of bullion to bring it to the Mint.'

The state certainly ought not to depend for a supply of bullion on persons who may profit by withholding it; but leaving the mint open, according to its original institution, to every person who may be willing to pay the expence of coinage, government should take upon itself to provide a sufficiency of coins for the purposes of trade, and for necessary change.

A considerable part of the pamphlet is taken up in the successful refutation of several arguments advanced in a work published last year

year, entitled "Thoughts upon a new Coinage of Silver, by a Banker;" but the statements which are brought forward have an intimate connection with the important object under consideration. The outlines of the plan which the author proposes for a new coinage of silver are arranged under the several heads of *fineness, weight, form,* and the *means of rendering the counterfeiting of the coins more difficult.*

Observations on the Office of Constable, with a View to its Improvement. In a Letter to Patrick Colquhoun, Esq. 8vo. 1s. Sacl, &c. 1799.

The public interest is peculiarly implicated in the faithful performance of the duties of this officer, on whom the activity and efficacy of the civil power, the conservation of the peace, and the attainment of justice, considerably depend. The author's observations with respect to the character, qualifications, and circumstances of the person who should fill the office of Constable, are enlightened and impartial. He proposes an alteration in the present mode of election; an augmentation of the number; certain rules of order and discipline to be observed in the execution of the office; more adequate means for the prosecution of delinquents, and an annual stipend in some degree suited to the labour and loss of time incurred by the active Constable. His comments on each of these objects are generally just, and the proposed regulations would very much improve that important branch of our police which is entrusted to the immediate care of the Constable.

The Gentleman's Mathematical Companion for the Year 1800. Containing Answers to the late Year's Enigmas, Rebusses, Charades, Queries and Questions. Also New Enigmas, Rebusses, Charades, Queries and Questions, proposed to be answered next Year. With a very curious and useful Paper on Friction. By that late ingenious Mathematician Ruben Burrows. 1s. Symonds. 1799.

This is an annual manual of more than one science, and, for aught we know, may be equally meritorious in both. But we cannot help admiring the honour here done to Geometry, by coupling it with the art of quibbling and punning. In old times astronomy and astrology were generally confounded, and he was for the most part, and without ceremony, dubbed a conjuror, who knew more of what was above than beneath him. But we confess ourselves at a loss, with all the light of this enlightened century, to dispel the darkness that surrounds us, to perceive the connection between the solution of a problem and a puzzle, a diagram and a rebus, mensuration and an enigma. But as extremes in general are said to run into each other, there may be such points of similitude or resemblance common to these abstract speculations as may be equally useful to novices in either.

The English Enchiridion: Being a Selection of Apotlegms, Moral Maxims, &c. By John Feltham. 12mo. pp. 125. Dilly. 1799.

As this volume is designed for the mere English reader, to whom the title is likely to be unfamiliar, it should have been intimated that the term 'Enchiridion' was anciently applied to a manual or portable treatise comprehending arguments for the mind's occasional defence and constant security. Thus the enchiridion of Epictetus formed a compendium of his philosophy; that of Erasmus comprised an epitome of christian doctrines; and that of Quarles combined an assemblage of moral axioms.

We know not what Mr. Feltham can mean by considering his compilation as 'the first of the kind that has been presented to the public,' after having given several extracts from the collections of Sare and Longman, and from another very excellent and well-known work of a similar nature, entitled 'The Rule of Life, in select Sentences.'

'To enter on a defence of works of this nature,' says the present compiler, 'or point out their advantages, is not his intention: he will merely glance at the conveniency of a volume, that may be perused at the smallest interval of leisure; cannot disgust from its continuity; may be laid aside, or resumed, at pleasure; and whose object is to give popularity to morality, and diffusion to virtue.'

With this general recommendation we willingly concur, and we may strengthen it by an observation of Seneca—that a few useful precepts always at hand, contribute more towards a happy life, than whole volumes of cautions which we know not where to find!

Mr. F. has drawn his sententious selection from various sources, but we think that great improvements might be made in it, should another edition be called for. Many of the miscellaneous reflections might easily be superseded by others more valuable; nor does it quite please us, that the dignified and humane aphorisms of Lavater should be outnumbered by the saturnine and selfish maxims of Rochefoucault. The following, taken in succession, may serve as specimens of this publication:

'The noblest end of life is virtuous action, and the furtherance of general good.

'Words are the intercourse of minds, without which *kings* may keep one another warm, but not one another company.

'I dare say he is the wisest Christian (observes Dr. Owen) who hath most diligently considered the various differences that are in and about Christianity; as being built in the knowledge of truth, upon the best and most stable foundations.

'Do not be too anxious to get money; for nothing worth having is to be purchased.' *Mrs. G.'s Post-Works, 12mo.*

'There are many sorts now in the world, but all those are but of two sorts, and no more will be found at the last day.

'A covetous man (said Pius the Second) cannot be satisfied with money, nor a learned man with knowledge.

'King Charles the Second used to say, "that the happiest man was he who lived in the country, above the trouble of the office of a high constable, and below the dignity of a justice of peace."

' Study the *world* more than any thing, for all the learning in the world besides is but of the *creature*; and the knowledge of them cannot be more excellent than of the things known, and that is perishing; but the *word* endures for ever, and the things it reveals are unchangeable.' *Old Sermons, by Dr. John Preston.* Pp. 24-5.

The second of these sentences we dislike from its vulgarity, and some of the others on account of their obscurity. The third and last are unintelligible from being ungrammatical. As the editor appears particularly desirous to obtain the approbation of his 'fair countrywomen,' we recommend him to be a little more assiduous in his future exertions to merit "such valuable praise."

FOREIGN LITERARY INTELLIGENCE.

FRANCE.—*Sonnini*, member of the National Institute, author of *Travels in Egypt*, and celebrated for his physical knowledge, continues the publication of *Buffon's Natural History*. He is assisted by the joint talents of several men, distinguished for their progress in that department of useful and curious science; and this important work, which is collated with the editions of Lacededi and Castel, is to consist of sixty volumes, octavo, and to be embellished with thirteen hundred plates. The ninth volume has already appeared, and the publication of the tenth is to take place in the course of the next month.

France has been long in want of a complete history, and *Mercier* has undertaken one, which is to reach from Clovis to the foundation of the Republic. He proposes to comprehend every interesting event in eight volumes octavo. He had written four volumes of it, which were published before the revolution, but which went only to the reign of Lewis the 13th, inclusively. To these he promises to make considerable additions, and to include the history of the three subsequent reigns in the other four.

An interesting work, called "Historical Lessons," has been recently published by *Volney*. It is an elementary enquiry into the nature of history, and contains new observations on the degree of credit that should be attached to that branch of composition, and the utility to mankind of which it is susceptible. His remarks on the abuse of historical information in the education of youth, and the danger resulting from comparing past events with, and applying them to, the present political state of the world, possess at least the merit of novelty. The work is accompanied with a variety of curious notes, and contains three plans relative to the art of constructing rooms for the meeting of public assemblies.

Louis-Jacques-Goussier, well known for his correct edition of *La Condamine's Memoirs* respecting the three first degrees of the Austral Hemisphere, published in 1751, and distinguished for his successful perseverance, for upwards of fifty years, in cultivating many important objects of the useful arts and sciences, died at Paris in the beginning of the present month. He was professor of mathematics in the reigns of Lewis the 15th and 16th, and co-operated with Diderot and D'Alembert in preparing the *Encyclopedia*. All the articles contained in that work relative to mechanics were written by him, and are remarkable for precision, method, and purity of style. In 1779, he began, in conjunction with Baron Marivel, his work *On the true Physical System of the World*, which was to have consisted of 14 volumes, but was extended only to the ninth, in consequence of the interruption occasioned by the revolution. *Goussier's Tracts on Hydraulics* are in considerable estimation.

Barthelemy-Courcet also died about the same time. He was the nephew of the celebrated *Barthelemy*, the author of *Anarcharsis*; and the superintendence and care of the cabinet of antiques, medals, and engravings had, for some years, been entrusted to him. A committee of the members of the National Institute are now preparing for the press a manuscript *Essay on the Study of Medals*, which he finished a short time before his death.

Biographical Sketches of Dr. PARR and Dr. HAWKE, in our next.

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James Anderson L.L.D.

F.R.S.—F.A.S.—S. &c.

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